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Salisbury

(1851)

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Mark Fernald.

L I F E

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E L D E R M A R K F E R N A L D ,

W R I T T E N B Y H I M S E L F .

W I T H A N I N T R O D U C T I O N B Y T H E P U B L I S H E R S .

NEWBURYPORT:
PUBLISHED BY GEO. MOORE PAYNE, AND D. P. PIKE.
PHILADELPHIA:
CHRISTIAN GENERAL BOOK CONCERN: J. R. FREESE, AGENT,
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TO THE MEMBERS
OF THE
First Christian Church and Society
IN KITTERY, MAINE,
AND TO THE
CHURCHES OF THE CHRISTIAN CONNECTION GENERALLY,
THIS VOLUME
IS RESPECTFULLY INSCRIBED,
AS A TOKEN OF THE
HIGH ESTEEM AND SINCERE AFFECTION
OF
THE PUBLISHERS.

1840



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INTRODUCTION.

An urgent wish having been expressed, that the life of ELDER MARK FERNALD as prepared by himself, should be published, the family placed in our hands, agreeably to his request, his papers and letters, desiring that we should undertake the work. In complying with this wish to execute the work, we feel that not only a kindness is done to the family of the departed brother, but a service is rendered to the Connection and to the community. It is true, as a Denomination, we have but few biographies, although there are a great many excellent biographies of pious ministers of the various sects, among us ; hence none need question the expediency or propriety of adding another to the numerous list already before the public. We rejoice that we have the means to present a work of this character ; and we hope that all our prominent ministers will leave prepared manuscripts to afford a great many more for the benefit of the Church after their departure.

Our churches are very much influenced by example, especially in this age, when the doings of a man have more power than his principles. We desire before adopting a system of religion, to see how it appears in the life of its adherents. If it works favorably upon character, it adds much to its power of argument. Every work that will increase this kind of religious power should be well sustained, and regarded a powerful auxiliary in supporting Christian doctrine and principle.

He whose life is written in this biography, was one of those men for whom nature had done much, and when brought under the sanctifying power of religion, he made a lasting impress upon the community where he lived. His

precept and example were impressed upon all who came within the reach of his godly influence. Seldom can we find one whose whole life is so free from defects and subtractions. Viewing his character from any point, there is much to admire. He was surpassed by few in his Christian character. Soundly converted in the days of early manhood, he began his Christian course with firmness and strong decision of character. It appeared to be his highest delight to fear and obey God under all circumstances. When he became convinced of what was scripturally correct or right in the sight of God, he embraced and fearlessly defended the same, theoretically and practically. As a Christian, he was a man of uncommon power and faith in prayer. His prayers were not formal, cold, and powerless; he came before God in solemn confidence, comprehending his own wants, and with understanding presented them to his Maker with solemn reverence. Seldom could his earnest prayers be listened to, without feeling that we were in the presence of one who must be often in converse with God. His piety was never questioned, by saint or sinner; all bore testimony that he was emphatically a good man—a Christian in heart, fully developed in the life.

As a minister, Elder Fernald's worth will be fully seen in his biography. In many respects he was unequaled. In originality of thought and expression, he has displayed a mind of the highest order. His literary advantages were limited. His Memoir will present no claim for literary distinction; but none who knew him, could call him an uneducated minister. In Biblical study, few excelled him, among his own or in any other denomination. He was conversant and at home in Biblical theology, always sustaining his positions by Bible terms and scriptural arguments, which his opponents in theology did or could seldom overthrow. He was an able minister of the New Testament. He did the work of an untiring Evangelist. Being a lover of reformation, he had the privilege of enjoying many glorious outpourings of God's Spirit, and he admin-

istered the ordinance of baptism to hundreds in different States of the Union.

While we recognize him as a minister of Christ, faithful and true to his trust as an Evangelist, he was not deficient in excellency as a Pastor. He sustained this office faithfully to many churches. He was unanimously chosen pastor of the church in Kittery, April 27th, 1815, and for more than thirty-six years went in and out before that church as an under-shepherd. Well did he sustain the character of a pastor.

Mark Fernald was *denominational*. While he was charitable to all who gave evidence of conversion to God, he had his own home, and ever delighted to dwell "among his own people." He labored day and night, and often with tears, for the people of his choice. From the organization of conferences until his death, he was a decided conference man, and was always at his post, ready for every good word and work. He was ever ready to sacrifice time, ease, and property for missions, benevolent societies, education, and all useful reforms that were among his people. His doctrine was open and fully announced; he was never ashamed to preach and defend what he considered Bible truth. With him it was first, "What saith the Lord?" and when that was supposed to be ascertained, it was fearlessly announced, without regard to human consequences.

As a preacher, he was bold and fearless, speaking the truth plainly in love. His sermons were well studied, and generally both doctrinal and practical. Worldly-minded and cold professors often felt the power of his plain and pointed rebukes.

Elder Fernald, viewed from the family circle, presents most amiable traits. His home was a *home*—a safe retreat from the cares and storms of life. It was always pleasant to be around his family altar, and drink from that sweet spring of domestic peace and quiet. As a husband and father, he was not often surpassed. As a citizen, he was noted for honesty, integrity, and economy;

strict to all his promises, and upright in all his dealings. He loved his town and country, and always desired their highest good. He loved his race, and always stood ready to aid in every reform. Many years ago, he came out against the evils of intemperance, and joined the different manifestations for the advancement of temperance principles.

He firmly loved and labored for the slave, and from the first was out-spoken against the fugitive slave law, and has been a faithful advocate of the Christian's duty "to obey God rather than man." Having for years been acquainted with the dangers of the sea, and the peculiar temptations of the sailor upon the land, he has ever taken a deep interest in his welfare. He has ever supported the cause of missions and benevolence in the spread of the glorious gospel among the poor and destitute.

He died, as every Christian minister should die, with his armor girt about him, still willing to do service for God, preferring rather to work than to rest. He never abandoned the cause, or turned his back in time of danger and adversity. He was not double-minded, "carried about by every wind of doctrine." And though dead, he yet speaketh; and his example and influence will be felt forever.

In offering this Journal of Elder Mark Fernald, the publishers feel it a duty to themselves to say, that they have not felt at liberty to change the style or phraseology, to make it acceptable to the polished or finished scholar; or to attempt to make it a work claiming literary merit. They have endeavored to present Elder Mark Fernald, with his own peculiar style, expression, and eccentricities. They hold themselves responsible only as the faithful executors of a journal put into their hands, written by himself. This duty they have endeavored to discharge; and now hope that the work will answer the objects for which the journal was kept. They present it to the public as Elder Mark Fernald conversing with his friends.

DANIEL P. PIKE,
GEORGE M. PAYNE.

JULY, 1852.

BIOGRAPHY.

CHAPTER I.

BIRTH—PARENTAGE—AND EARLY EDUCATION.

MARK was the name that Joshua Fernald and his wife, Elizabeth, gave me when an infant. They called me their son, and told me I was born March 9th, 1784, in the "Mansion House of Sir William Pepperell," in Kittery, York County, Maine. I was the youngest of four brothers and two sisters. My mother was a daughter of Deacon Joshua White, of Kittery. My father was a son of John Fernald, and was born upon an island in the Piscataqua river, on which Sullivan's Fort was erected. He descended from Thomas Fernald, who with his brother Reynald, came from England previous to 1631, as at that date Reynald Fernald was one of the five petitioners for the incorporation of Portsmouth, New Hampshire. The former name was that of "Strawberry Bankee."

Reynald was a surgeon in the English Navy, and a public officer in his new settlement at New Castle, New Hampshire. Thomas became proprietor of the islands belonging

to Kittery, Maine, which is the north-east shore of the Piscataqua river.

The line of our family was from Thomas ; but the intermediate names from him, from 1631 to 1700, are lost.— In 1700 a Thomas Fernald, which we have always supposed to be a son or grandson of the before mentioned Thomas, died, leaving his widow Temperance with eight children, two sons and six daughters. Among these eight children the aforesaid islands were divided. The sons' names were Samuel and Archelaus. Archelaus was my father's grandfather.

My early life being at this ancient public seat of Sir William Pepperell, placed me in the way of almost every thing vain and evil. The place was a resort of all classes of men and boys, being at the " Harbor," (Pepperell's Cove,) and the next house was a tavern for dancing, drunkenness, and lewd, sea-faring men.

I was early sent to such schools as there were ; but as there was only one public school in town at that time, and that at such a distance from my father's, I never derived but little advantage from it. I have ever lamented my opportunities for education ; for of necessity they were very limited. My only instruction consisted in reading, writing, and arithmetic, without the blessing of English Grammar. Dilsworth's Spelling Book was all the school book I owned, until I was twenty-one years old. My parents, however, endeavored to give their children a moral education, or rather, to make them moralists. They taught us the Westminster Catechism, and sent us to meeting on the Sabbath ; but I now have serious fears whether either of the preachers, under whose teaching I sat until

I was twenty-one years of age, ever knew experimental religion.

My father being a carpenter and joiner, at the age of thirteen I commenced to learn that trade of him. Between the age of thirteen and twenty-one, I was at sea about one year. From the age of twenty-one until I devoted my whole time to preaching, I labored at my trade or spent the time at sea. I had several narrow escapes from being buried in the ocean or in the sands of a distant shore.

I have no remembrance of any remarkable, early impressions of mind, so as to understand the need of salvation. My mother being a good deacon's daughter, and being brought up to strictly regard religion and the Sabbath, did what she could to instruct her children, although she never professed conversion herself. I was early taught to say the Lord's Prayer. I think parental instruction and admonition were a great hindrance to my falling into many evils which I partially or wholly escaped.

The instructions I received gave me some idea of sin and its consequences. I was early taught that the Spirit of God directly impressed children, as well as adults of what was right, and convicted them of what was wrong. I had many inward reproofs when I did or said what I viewed wrong, especially disobedience to an excellent mother, and too little regard for the Sabbath, as a day of rest and a day to be devoted to the concerns of the soul. I sometimes wished my birth and death had been on the same day.

The instructions I received of a future heaven of rest and eternal life, made me desire to be a Christian, while as yet my views of true Christianity were faint. When

not over seven years of age, I spoke some wrong word in the presence of a man who said to me, "the Devil has that charged against you." This awakened a serious thought that the Devil would have a claim on me for all the service I rendered him, and also God would condemn me for all my sin. My kind mother also gave me a sort of aversion to Satan by telling me, "when Satan finds people idle, he always sets them to work some mischief." My idea of serving Satan and then being punished of God for it, made me desire to be good.

Among the evils which surrounded me in youth, were drinking and dancing parties. I was trained from a child to drink strong drink, yet, to God be the praise, I never was a drunkard. I was encouraged to attend dancing parties, which was a source of vanity and lightness of mind. This familiarized me with evil company and weakened my good resolutions. I afterward viewed dancing, not only a waste of time, but a fruitful source of inflaming wrong passions, drawing youth into temptation, often ending in the ruin of souls.

Card playing for amusement was another fearful evil which I was led into. It has since appeared to me to be an invention of Satan, to waste time, bewitch the mind, and lead to gambling, which has ruined so many, both for this world, and the world to come.

I was particularly fond of fine clothing, of being dressed smart. I was not aware at that age, of what was comprehended in the "lust of the eye and pride of life," but have since found that these two evils led me and others to be fond of dress. Cleanliness and self-respect are commendable,

while pride and vanity in every form are sinful, blinding the mind, hardening the heart and ruining the soul.

My disposition was not revengeful, yet in some instances I was guilty of indulging in this propensity ; two of which I will relate. A boy had abused me, as I thought, and being angry, in return for the abuse, I threw a stone at him so fiercely that it cut his head. The wound was so bad I feared he would die, and I suffer as a murderer. For another instance of repeated abuse I served a boy, as did the woman Abimelech ;—I threw part of a brick, from a high window, upon his bare head. I did not know at first but it had killed him. These circumstances gave me much distress, and I believe the Spirit of God employed these wrongs to convict of such wrongs and lead me to treat all with forbearance, and never to avenge myself on any one ; for vengeance is the Lord's.

In 1802 I had arrived to the *boy-man* of eighteen ; and having attended singing schools, I joined the Congregational singing company, which were all like myself unconverted,—drawing near to God with our lips while our hearts were far from him, even at enmity with him. This practice I have ever believed to be wrong, viz ; for unconverted persons to attempt to worship God in singing. Singing and the use of instruments of music for amusement and recreation, is very different from worshiping God.

The male singers were accustomed to visit the rum-houses on Sundays, between meetings, and obtain *one gill* of W. I. rum for each. Some of us did not drink a full glass, while others drank their own share and the balance of others, and consequently usually staggered up the aisle of the meeting-house, *shooting by* the proper door, and when stand-

ing to sing held by the railing to keep steady. Nor did the minister reprove this, for he had no more true godliness than his singers. The church contained about twelve members,—a part only were possessors of true “religion.”

I was now considered a serious, respectable, young man ; but with the influence of such a minister and church, how could I be otherwise than a proud, vain, frolicking, self-conceited youth ? God be praised for not leaving me to end in ruin.

Soon after this I read in Whitefield’s Eighteen Sermons about OUTWARD and INNER COURT WORSHIPERS ; also OUTSIDE CONVERTED METHODISTS, which gave me much study and serious feelings about true religion. I bought the book ; and that book, by God’s aid, tinctured me with Whitefield’s spirit. The perusal of his discourses proved a great benefit to me then, and in after life. I never could believe his Calvinistic sentiments, yet his pointed and urgent appeals to the sinner, and also to Christians, did much to aid my future zeal and labor in the ministry.

CHAPTER II.

HIS CONVICTION—CONVERSION TO GOD—AND BAPTISM.

When twenty-one years old, March 9th, 1805, I had a good trade, but nothing to begin with. I had for several years previous found my own clothing, but had never owned a coat of any kind. I now had to labor for tools, clothing, &c. This season I became more concerned about my future condition. I plainly saw by the Bible, and George Whitefield's discourses, that I must be saved by the grace of God, through Christ Jesus. My impressions led me to more earnest prayer. I clearly saw the difference between a form of godliness, and the true spiritual worship and salvation of Christ in a Christian. Until this time I had been too bigoted or sectarian to hear any one preach, save *Congregationalists*, and of them I heard but few except the poorest sort. A few Baptist ministers had visited the town, but I did not hear them.—I went for the first time to see Elder William Bachelor baptize a woman; but his remarks about baptism and sprinkling so offended me, that I neither stood up, or took off my hat.

I wanted salvation, but knew not how to get it. My preachers talked like unconverted, blind guides, and I was unwilling to hear the despised, persecuted Christians called Baptists. I had quit the dancing and card playing

parties, and become somewhat of a common Pharisee.—Fifteen of my neighbors, a few months before, had been shipwrecked in Ipswich bay; in the memorable snow storm of Oct. 9th, 1804; this with other loss of life, had an effect to stir me to prepare for death. In Dec. 1805, I sailed for the South with a captain, mate and crew, and several passengers, none of which ever professed religion. One of the passengers was a noted Deist. The last of December we were in the most imminent danger of being wrecked, where not a soul could have been saved.—We were in this condition six hours. Nothing could be done; death stared us boldly; no swearing was then heard; no rum was then used; all feared our end had come. Our Deist prepared for his last struggle by becoming *dumb* and turning into his berth. It was an awful night. None prayed vocally. God alone knew our hearts and our vows. Poor souls! no Christianity, and death at our door. I questioned myself; could I be on the top of a tree in the forest, and live until the morning sun arose and then die, would I prefer it to my present condition? I thought I should; yet I wished to live, and promised God to do better if he would spare us. Mercy interposed, and we arrived at our desired port. I had some heart-humbling, weeping times, yet my poor deceitful heart after this consented to violate my convictions.—Our Captain drew me into card-playing, wicked company, which was a check to my tender feelings.

In February, 1806, we arrived at Portsmouth, New Hampshire. The Captain and myself set out for home, three miles distant, in a boat, and in a snow storm. When within a mile of my home, *rum* caused our boat to capsize

in the cold rough sea ; four men from a vessel rescued us. Here I felt a renewed determination to be a Christian.— But I found it hard to conquer a proud, worldly, carnal heart.

This spring was a time of anxiety and mourning to us. We supposed my brother Peletiah was lost. He however arrived home in May, having been driven by gales to the West Indies. I gained no victory of mind. We soon sailed together in the same vessel ; were absent about four months, encountering some dangers, and for a time without food, except fish. This season was a time of some revival of religion. I was about to go to sea again with my rum Captain, when I was taken down with a severe fever, which laid me up for some weeks ; so the vessel sailed without me. The Lord disappointed me for good, for the winter before I had traded some in Maryland ; a rich planter there wished me to return and settle, and made me good offers ; and had I not been taken sick, probably I should never have entered the vineyard of Christ.

The years 1806 and 1807 were memorable years to Kittery for a revival spirit, which spread extensively. In the commencement of 1807, having recovered from my sickness, I became more concerned about the welfare of my soul. I ventured occasionally to attend the revival meetings. On the 20th of November, 1806, a church of fourteen members was gathered in Kittery, by Elder Ephraim Stinchfield and Elder Moses Safford. Elder Safford was a resident of Kittery, and took the oversight of the little flock, he having been ordained a short time previous. Elder Stinchfield resided in New Gloucester, Maine, and belonged to the Free Will Baptist Society.—

Elder Safford was the first preacher in Maine who styled himself a "Christian," without any additional name. Elder Stinchfield was at this time a laborious, faithful and successful preacher, much in favor of the people called "Christians," viz: Elias Smith, Abner Jones, and others who had commenced (as it was called) "a new sect."—The Church was called "Christian,"* taking the New Testament for their rule. Elder Stinchfield baptized a large number who united in "Christian" churches, without naming to them anything about joining the Free-will Baptists, for which many of his Free-will Baptist brethren were grieved with him.

In March and April, 1807 the Lord wrought gloriously on many hearts; several were baptized, among whom was the woman who afterwards became my wife; also my eldest sister left the *parish church* and was baptized. I now saw that the salvation of the soul was something beyond morality and forms of godliness. I was constrained to make a stronger effort to be Whitefield's "Inner Court Worshiper."

April 17th, I attended a meeting of experience for candidates to give in their evidence of conversion before bap-

* Elder Stinchfield had in the year 1805, (according to his book styled "Some Memoirs," &c., pp. 68, and 69,) formed "an acquaintance with several religious societies who styled themselves "Christians," without any of the party names which divide Christians in general." He says, "I found they were an open-hearted, liberal people; renouncing everything unscriptural among themselves or others; loving and owning piety for its own sake, among any and all they found it with. I never shall forget while I live, with what open-heartedness I was received by them, though a stranger whom they had never seen, or perhaps heard of before. My heart was soon knit to them by strong ties, such, as the poet says, "Nature and time can't remove."

I now found I was wrong, in many things, which I was constrained by the force of truth communicated through their instrumentality, to yield up—particularly a PARTY SPIRIT; also a PARTY NAME, which I had got strongly attached to, and was for some time loth to give up. I have reason to bless the Lord that I ever became acquainted with them."

tism. They sung the hymn having these lines in it :

“The year of the redeemed is past,
And now it is too late !”

The preacher sunk into his chair exclaiming, too late ! too late ! The cry went through the people as though the day of judgment had come indeed. After meeting I retired, wept, and promised the Lord to do the best I could to be a Christian and serve him. That evening I went to meeting, bowed the knee in public and cried vocally for salvation. From this time I left my old society meeting, no longer vindicated sprinkling for baptism, or forms of godliness for spiritual power of truth.

Although a great change was wrought in my mind, and I felt much separated from my former companions and practices, yet I did not believe my sins were forgiven. I was not a Christian, but a penitent, crediting all the truth of the gospel. To have Christ in me the “hope of glory,” was yet lacking. I had become much attached to revival meetings and the company of living saints. I was about going to sea. To be absent several months from all meetings was very trying, and it was doubly so to leave the saints who had for weeks prayed night and day for my conversion.

I sailed May 23d, 1807, with but two Christians, and eleven unconverted souls, to brave the dangers of the deep. One circumstance in my favor was, our Captain was a faithful convert, and allowed no swearing, but prayed with us at times. All I record of the voyage is, I had a vein cut, which burst when I was asleep and bled badly ere I awoke. I was knocked backwards from a rope on which I stood, by a sail above my head, and narrowly escaped falling in-

to the sea by catching the bolt rope with my thumb and tops of my fingers. This I viewed a mercy of God, as I have since often tried to hold my weight in a like manner, but could not. Also, we got upon an unseen ledge in lat. $54^{\circ} 30$ North, where we lay twenty-four hours in a heavy storm of rain. Our vessel was new and very strong, or she would have wrecked; and a gale in the St. Lawrence tried our courage. All these things impressed me more deeply with the importance of being wholly reconciled to God.

I arrived home the last of September. My serious impressions were some abated, and I seriously feared I should never obtain an evidence of true conversion. I continued thus until December 6th, 1807, when on the Sabbath, in a new meeting-house filled with attentive hearers, I trust I obtained a saving hope in God through Jesus Christ his Son. My distress of mind was beyond description; but I found relief by yielding to a deep sense of duty to rise in the time of sermon, and express my feelings and determinations for the future. My brother rose a few minutes after, in a similar manner, and found deliverance. We had been for months past in a similar state of mind. He, a few years after became deacon of the same church of which I became pastor.

The idea of being "born again,"—"born of God," was so great, and its consequences so glorious, that I was frequently fearing that I was not that character. Others of short experience would often *shout glory* and rejoice, while I felt much to mourn and weep over, and great cause of humiliation.

December 9th, 1807, my brother Peletiah and three others, and myself, were baptized in the Atlantic Ocean. Thanks to God that that ocean was my baptismal fount instead of my grave, as it had often threatened. As doubtful as I have often been about my acceptance with God, I believe that all the saints believed in my change, and predicted my public improvement. I commenced public exhortation the same evening, in a full meeting, although I did not gain that victory I desired, and which others spoke of.

In the foregoing account I have not named unnumbered scenes of distress, and almost despair of ever finding peace with God. Unbelief often appeared to bind my soul in darkness, as secure as Peter between his two soldiers in prison ; still, onward was my effort, even if I should be a cast-away at last.

CHAPTER III.

HIS CALL TO THE MINISTRY—ORDINATION—AND HAND OF
FELLOWSHIP AT KITTERY, MAINE.

It was predicted that I should become a public speaker ; but this was of all expectations the most distant and inconsistent to me. I thought I had neither talent, learning, winning manner, courage or grace, for such a glorious and heavenly calling ; yet I felt very anxious for the salvation of souls around me, which would be lost forever without a pardon of their sins. I prayed much, watched my life, and watched my inward feelings of duty, which I considered as answers to my prayers to know the Lord's will concerning my duty. I spoke or prayed, or both, in almost every meeting ; but often retired much tempted, fearing I had done injury to some minds. Sometimes I thought I would speak no more : this would bring death to my spirit and darkness to my mind. One instance I will name : A certain noted man and wife heard me speak after my baptism, and such was my constant temptation, that I had injured their feelings by my speaking, that I believe I never spoke before them again for more than a year. So certain was I of it, that I avoided giving them an opportunity to hear, till I was informed of their strong desire to hear me. I record this to expose Satan's art to keep an honest soul in disobedience.

In February, 1808, I made a journey to the Kennebec river, to Hallowell, Augusta, Waterville, Sidney, &c. I improved my talent some, and returned home more encouraged to improve my gift in prayer and exhortation, which I did in almost every meeting where I was permitted so to do. About this time I formed an acquaintance with Elder Elias Smith. In April I was at Portsmouth, New Hampshire, at a meeting. Elder Smith was to baptize eleven converts. I went to the place of baptizing before him, with a crowd of people. On arriving at the place I became impressed with my new views of water baptism; the scriptures flowed freely to my mind, with light and solemn power, until I could not stand still; I could scarcely keep from falling. I wished to do right, but felt my weakness and ignorance to be such, that I could not fully believe it my duty to talk, and yet I awfully feared to keep silent. Deacon Thomas Moses did not see me, but said, "I believe somebody has a duty to do." Elder Smith arrived, performed the usual services, and we all repaired to the evening meeting. I felt condemned and sunk in spirit, although I had not done wrong designedly, but through fear. There appeared a great lack of something at the water; but O! could such a worm as I hinder any good impressions?

I promised that should I be impressed with duty, at the evening meeting, I would endeavor to improve. The time arrived; Elder Smith preached to a solemn assembly. My impressions were renewed, and my promise admonished me of my duty; but the cross was so great, I felt like a worm. I lacked faith in Christ; I disobeyed again. Like Israel, I grieved God's Spirit.

I returned to Kittery, sunk and discouraged in spirit, with no resolution to improve again in public, and very much doubting my conversion to God. I was despairing ; no happiness, and no access to God in prayer ; yet I kept begging for mercy, without speaking in public, for three months. Several of the saints said much to encourage me, and helped me much, among whom was the godly saint who seventeen years after became my wife. At this age, and until seventeen years after, no person on earth received a request, or even an intimation of marriage with me, nor did I think I ever should marry.

My trials through the summer were deep and severe. September 20th, 1808, while in public meeting, the Apostle Paul's words, (Gal. iii: 10,) "Cursed is every one that continueth not in all things written in the book of the law to do them," so deeply impressed my mind, that I ventured to rise and give the light I received upon the subject. I had liberty ; felt some freedom and spiritual life. This was considered my first preaching. It was confirmed to the church that brother Mark must be a preacher. I thought anything but condemnation and death in the soul. In my improvement after this, I used no text of Scripture until November, when I spoke from Jeremiah, xxix ch., 12 and 13 verses. I feared to appoint meetings or do any thing that would lead the people to think I meant to be a preacher. Brother Peter Young, of York, who had been a public speaker for some time, had his leg amputated, and requested me to visit him and meet the people at his house. This I did repeatedly through the following winter.

In the commencement of 1809, I felt less fear of using

Scripture as a text, or to explain it. In March I ventured into South Berwick; also to Wells, and often spoke in York, and Kittery, my native place; yet I would not call it preaching, for the calling appeared too great, and to avoid the name and appearance of a preacher, I wore at home and abroad a *short round jacket*, or sailor's dress. O! how different I felt from modern young preachers. I did not do it for oddity.

In May of this year, Elder Safford, who was pastor of the church in Kittery, felt it his duty to preach elsewhere, only occasionally preaching to his own people, and the people looked to me to be their speaker in his absence. I now felt my earthly prop gone. I wanted to see a reformation. My improvement gained the attention of the people and evidence in my own mind. I cared less what was said, if I could do good. I would sing, pray, exhort, expound or preach, if God was glorified and souls saved. I had been very anxious to know what my gift was. I now concluded to do good any way, and do no evil.

The spirit of revival was now among us. Our meetings were encouraging. In June, Elder Stinchfield returned among us, beloved and useful. (Well would it have been had he continued so.) He took hold with us heart and hand.

In two successive meetings where I spoke like Gideon, I requested of the Lord signs to remove my fears about preaching. June 18th, I requested the Lord to convert a soul in the meeting to confirm my mind. While speaking I was impressed to tell the people, if any would kneel before the Lord and cry for mercy with all the heart, He would have mercy upon them. When I closed I kneeled

and prayed; a young woman kneeled and cried aloud to Heaven. When I arose from my knees she arose also, stood up and clearly rejoiced in God, declaring what the Lord had done for her soul.

The next day I still labored under fears, and at a lengthy meeting I prayed vocally to God to decide my mind, by converting souls in that meeting; and before the meeting closed *four* professed salvation. One dated conviction from my speaking then.

At times I thought all doubts of duty to preach gone, yet the work appeared so great, the calling so holy, and the responsibility so weighty, that I could not surmount all fears. Still I did the best I could, taking for my motto, "I will try to do right." I think that under a sinking, discouraging trial of mind, at one time, I ate nothing for six days and nights, excepting once, and then a very small quantity. I feared to touch God's Ark or enter his Tabernacle, and yet I wished to be a Christian. I had no preacher to enter upon my case as a father in the gospel.

In the previous year, (1808) I had followed Elias Smith and others to general meetings, at Dover, New Hampshire, South Berwick, and Wells, Maine, and at York, when Elder Peter Young was ordained, September 7th, 1808, but I did not attempt to preach or to unfold my mind to them. In the summer of 1809, I visited Wells and South Berwick several times, had refreshing meetings, besides preaching many times in Kittery, and once in Portsmouth, New Hampshire. It was desired that I should be ordained, although I had never called my speaking by the name of PREACHING. It was not named to me until September. In June I had a remarkable cross to take up.

A noted man was to be buried. He had been my head singer in the Congregational meeting-house ; all his connections were opposed to our revival meetings and to me. I felt so impressed in mind that I could not eat. Go I must, and speak if allowed, for I always believed it improper to intrude on others' liberty or rights. I decided to ask liberty of his widow ; liberty was granted. I went to the grave with the crowd and two clergymen : one friendly, the other stiffly opposed. It was the opponent who officiated. At his close I stood upon an old wall, and addressed the people from Amos iv : 12, "Prepare to meet thy God," &c. Three old men left the field—the rest heard. I spoke fifteen or twenty minutes. God's truth in power reached many hearts. "The Archers shot from the walls." Many were convicted, who afterward at different times confessed Christ, dating their convictions or awakening to that discourse.

In September I had profitable meetings in the south part of South Berwick. Elder Peter Young lived at Scotland parish, York, and had a church under his care. Elder Stinchfield was assisting him. They had meetings appointed for September 20th, both day and evening ; also a baptizing. I went down to unite with them in their labor. When I arrived there, they and the church present were determined to have me ordained. I objected to time and place. They believed it was duty, and that the "Holy Ghost" moved them to the work. I looked the subject over weightily. They said circumstances demanded it, as Elder Young had but one leg and could not baptize ; Elder Stinchfield resided at a distance and was about returning

home, and Elder Safford, though a good man, was unpopular generally. I prayed, meditated, and finally submitted to receive ordination, which accordingly took place September 20th, 1809, in York, Maine.

I never felt condemned for so doing, but was always sorry that I did not demand to go to Kittery, my home, and let the church there be gratified. However, it passed off with very little dissatisfaction, and that short. September 22d, I preached in Wells ; 24th in Kittery, thrice, and on the 27th I returned to Wells and preached, and baptized two men and one woman, one of which was serving the Lord forty years afterwards. On the 28th I visited York, (Scotland parish) where I was ordained and baptized. I then returned to Kittery and preached, and baptized some aged persons both on the 4th and 8th of October.

At a public meeting, held at the meeting-house in Kittery, on the 16th of October, 1809, Elders Samuel Rand and Moses Safford, as preachers, and in behalf of the church, gave me the right hand of fellowship, as an Elder thereof. This removed all dissatisfaction that had existed in relation to my being ordained at York.

CHAPTER IV.

SUCCESS OF HIS EARLY MINISTRY IN SEVERAL TOWNS IN THE IMMEDIATE VICINITY OF KITTERY—VISIT TO SALISBURY, MASS.—AMESBURY MILLS—OPPOSITION THERE—TOUR NORTH, &C.

I returned to South Berwick, preached and baptized, and on the 28th instant organized a church in the south part of the town, of twenty-eight members. I remained there until the 14th of November and baptized, on this visit, ten converts. I then visited and preached at Kittery and Portsmouth, and on the 18th of November returned to South Berwick. I tarried at South Berwick and at Somersworth, New Hampshire seventeen days, preaching daily; converts were multiplied and baptized.

On this visit I commenced labors at Berwick Landing, called, for many years, Sodom, on account of the wickedness of the people, who were given very much to drinking and swearing. I could only hear of three professors of religion in the place. There had been no reformation for *long years*. Opposition was great against me to grind up my sea-faring zeal. However, Satan got nothing by his opposition, for sinners were pricked in their hearts, cried to God, found mercy and were baptized before spring.

In December I preached in Kittery, York and South Berwick. On the 17th instant we had a meeting which

continued twelve hours; two converts were added to Zion's ranks, and my strength was equal to the labor. For a few days I was laid by with the mumps. In 1810 I commenced in Berwick. By exposure I was sick a few days, after which I was enabled to preach once or more every day through January to the 29th instant. Our meetings were powerful. On one day three found peace in believing. I then visited Kittery and Portsmouth, and preached in each place. On the first of February visited York, preached four times and baptized. On the 6th, in returning to South Berwick, I was thrown from my horse and injured in my knee. February 11th, I broke bread to the church, for the first time, and on the 19th baptized four converts. At this time some trials arose. A singular man, Elliot Frost, of Elliot, Maine, the adjoining town to South Berwick, came to South Berwick, and stationed himself at brother Silas Goodwin's house, saying, God sent him there to remain, nor dare he go abroad, not even home to his family, for months. He declared he was *immortal*, and should never die,* and that all he said was directly from God. He would walk the floor and prophesy. Several fell in with his views and left going to meeting. I believed him honest, but religiously deranged; and for this I was opposed by some good people. I believed all this a plan of the Devil to destroy souls.

What gave Frost such success, was, he was the man who in a similar manner, went through the streets of Portsmouth, New Hampshire, previous to the Yellow Fever (by which a great number died) and the destructive fire of 1802,

* He died in 1849, very aged.

and cried as he went, "Death and Destruction." The fire spread just where he travelled and cried, and the last building that was burned was St. John's Church, on the steps of which he sat down and ceased his crying. He afterward travelled through the streets and prophesied, "Peace and Good Will," before the great reformation under the labors of Elders Elias Smith, Abner Jones and others. Hence the confidence of the people was strong in Frost's favor, and against my opinion of his derangement. This brought heavy trials on the young church, and laid the foundation for its overthrow in 1833.

So far did this delusion run, that Frost, in the greatest apparent joy and happiness, at one time undressed himself entirely, crossed what is called Great Works River, in South Berwick, passed through the main street of the village, in the open day, while brother Silas Goodwin bore his clothing after him, supposing they were obeying God and exposing the nakedness of the people spiritually. This was the commencement of my trials with honest but deceived Christians. O! Delusion: O! Fanaticism. I could only weep, pray, and preach truth, and await the trying event of the prevailing delusion.

On the 21st of January, I went to Kittery and did the best I could there, and on the 28th went to Portsmouth, New Hampshire. Here I made an effort to get souls converted. Many were soon awakened. I raised an excitement by walking through the aisles of the meeting-house and solemnly addressing the people. The house, though large, was full; hundreds were tenderly affected, and the brethren awoke and came forward in front of the preacher's stand, and there prayed with mourning souls, until many

were brought to rejoice in Christ. This was a relief to my poor heart. I felt too ignorant for Portsmouth, but truth did its duty regardless of my fears. I labored here until April, excepting I occasionally visited and preached at Kittery, during which time several were converted, and I had several good baptizing seasons. I could not, however, succeed to my satisfaction, and after breaking bread I returned to South Berwick, April 3d, 1810. Had but poor success there in preaching, and on the 8th visited and preached at Newington, New Hampshire, and returned to Portsmouth and baptized four. It was reported that my voice in prayer at that time was heard more than a mile.

At Newington, the use of the meeting-house was divided among several societies. They called on me to preach. My text was I Cor. 1 : 13, "Is Christ divided?" I did my best to unite them in an undivided Christ. I continued in Newington, Portsmouth and Kittery, preaching every day or evening until the 15th, when I went to South Berwick and baptized three.

I next went to Dover, New Hampshire, and preached, and thence to Madbury and Durham, where I continued a few days preaching the word. On the 21st I baptized Edmund Pendexter and his wife Mary, at Madbury. At our Conference meeting here, good aged Elder Hooper, a Baptist brother, and I controverted some about Calvinism and the Baptists' creed. He did not like for me to baptize brother and sister Pendexter. I was too free, or Arminian or something. It was a stirring up time at Durham Falls. I continued to preach in Durham and Portsmouth, New Hampshire, and in Kittery and Elliot, Maine, until May 10th when I visited Salisbury, Massachusetts. From thence

I went to Newton, New Hampshire, and thence to Haverhill, Bradford and Rowley, Massachusetts. In these several towns I spoke daily through the remainder of May. Many meetings were encouraging, and souls were awakened; but the church at Haverhill and Bradford were in trials.

I had unusual trials of mind this month, and nearly concluded that I ought not to have entered the ministry. I prayed, wept, and sought help from the Lord. The opposition of the various sects was great against those called "Christians." We were unpopular, yet God blessed our labors beyond others, and crowds flocked to hear.

June 1st, I arrived at Portsmouth; found the brethren doing well. I there met with Elder Joseph Boody, of New Durham, New Hampshire, with whose communications I was much edified. I then went to Kittery, and on the 4th, Elders Boody, Safford, Young, and Joseph Smith, and myself, held a public or general meeting, with the congregation, of one day. On the 5th, we went to South Berwick and held a general, or field meeting, near Silas Goodwin's. Elder John Gray met with us here. He proved false. One was converted at this meeting, who came from Shapleigh, Maine.

On the 6th, went to Wells, Maine, and held a field meeting near William and Joseph Hobbs'. Had a refreshing season. On the 7th, went to Kennebunk, Maine, and had a field meeting. Five preachers attended. Two converted and baptized. Our meetings were attended with good results. On the 8th, Elder Boody and myself visited Wells, North Village, (so called,) where we both preached. On the 10th, we visited York, Maine, preached and broke

bread to the church. From the 11th, to the 22d, I preached daily at Portsmouth or Kittery ; crossing and re-crossing the Piscataqua river.

On the 22d, having an appointment at South Berwick, I set out on horseback ; and having proceeded about two and a half miles, my horse fell on a stone and broke his hip joint. Here was a dead loss of a good beast, for, from some unaccountable cause, no one ever gave me one dollar to aid me in procuring another horse, although I was quite poor. I went on foot for some miles, then hired a horse, and reached my appointment in season. On the 24th, by request, I went to York, Cape Neddock, (so called) and spoke twice ; but Elder S. Appleby was so notional, that he prayed *twenty-five times* in one afternoon, and much troubled me. For several days after this I preached either in Kittery or Portsmouth. July 4th, Elders Boody, D. Farnam, Young, Safford, J. Smith and myself met the people in the north part of Kittery, and had a field meeting. It was an interesting day. On the 5th, I preached in Berwick ; 6th, at Kennebunk, and baptized two converts ; 7th, and 8th, at Berwick, Maine ; had four meetings and broke bread to the church ; 9th, preached in Kittery, and for ten days following preached in Kittery and Portsmouth fourteen times ; had several interesting seasons ; July 19th, went to Salisbury Point, Massachusetts, and preached ; and from thence to the Mills Village, where I had a cat thrown at me in the aisle at the close of a solemn meeting. I was treated roughly in language until I told them I would not leave the place for the Devil or his children. 22d, preached at Newton, New Hampshire, thence back to Amesbury Mills, and preached, and baptized Samuel

Wadleigh. 24th, visited Haverhill, Massachusetts, and preached ; labored from house to house in Haverhill, Bradford and Rowley, until August 2d ; then went to Newton, and Amesbury Mills, preaching the word. From there, in company with Elder D. Farnam, went to Raymond, New Hampshire, and had a powerful day at David Moody's ; although it was rainy many attended meeting. On the 6th, returned through Brentwood, Exeter, and Kingston, to Newton, where I had a powerful preach. August 8th, and 9th, preached at Salisbury Plains, and baptized two, who shouted for joy. On the 11th, they shut the door against me at the Mills Village, and run up the bell rope.

I continued preaching daily in Salisbury and Newton, until August 23d, having to travel on foot chiefly, as I had lost my horse in June, and was not able to buy or hire one. On the 23d, I went to Portsmouth in the stage ; preached there, and thence to Kittery on the 27th, and preached at a burial. I preached daily in York, Kittery, and Portsmouth, for some days. On the 5th, of September, in company with Elders Osborne, M. Cheney, Crockett, Dyer, and Thing, commenced a general meeting of two days, at Lee, New Hampshire. It was a lively season as well as profitable. On the evening of the 6th, I preached at Durham Falls ; it was a solemn time. From the 7th, to the 15th, I preached in Portsmouth, Newington, Kittery, Elliot, and South Berwick, preaching eleven times in six days, going on foot from town to town, as no dollar came to buy me a horse, yet I must labor. On the 16th, preached freely, baptized and broke bread at South Berwick. From the 16th, to the 21st, preached in the different districts in South Berwick. From the 21st, to the 28th, preached

daily in Kittery. On the 29th went to Nottingham, New Hampshire, where several Elders and many people met for a general meeting, at the house of Samuel Davis. It held two days. The meeting was instructing, and good was done. On the evening of the 29th, I preached in Northwood, New Hampshire. October 1st, preached at Epsom; 3rd, preached twice at Allenstown and once in Pembroke. Returning, I preached once in Candia and four times in New Market. On the 13th, I went from Kittery to South Berwick, by water, and there preached daily until the 19th, laboring constantly to counteract evil influences, but endured much trial and depression of mind. Preached several times in Portsmouth and Kittery, between the 19th and 25th. On the 25th, attended at the ordination of Joseph Smith, at Wells, Maine. Elders Elias Smith, Samuel Rand and J. Gray were in attendance. Returned home to Kittery, through Berwick, where I preached once, and held eight meetings in Kittery.

In November I started on a journey North; preached in Berwick and Shapleigh, Maine; thence to Tuftonborough, New Hampshire. On the 9th, while preaching at Tuftonborough Corner, an earthquake stopped me. T. Piper got awakened. On the 10th, and 11th, a general meeting was held at the meeting house at Sandwich, New Hampshire. On the 12th, the Elders met in Conference at Hugh Bean's. Elders Smith and Buzzell had much talk about union, and agreed sweetly while together, but public prints afterward did not so well agree. Smith and Buzzell agreed as Christians, but not to be one sect or society. I tarried a few days, and on the 14th, reached South Wolfborough. I rode until late alone; none would

take me in until I reached Isaac Jones's house. Here was a godly man and woman ; they spoke for my return the next spring. I arrived home on the 17th.

My mind became so much impressed with the duty of laboring in the vineyard of the Lord, that I was not at rest a day unless I had some religious meeting. The sure ruin of the wicked, unless they repented, and the worldly state of many professed Christians, caused me very much distress. I labored under many fears, that my want of learning, and other qualifications for the Gospel Ministry, rendered me unfit to go forth ; yet I could not dispose of my deep sense and feeling, that the SPIRIT OF GOD had called and impressed me to do the best I could to promote Christ's kingdom on earth. The remainder of November I spent in Portsmouth and Newington, New Hampshire, and in Elliot, Kittery, and Berwick, Maine ; had several solemn and awakening meetings, and baptized a number in South Berwick.

December I spent laboring in Kittery, York and South Berwick, Maine, Portsmouth, Hampton Falls, and Newton, New Hampshire, and Salisbury, Haverhill and Bradford, Massachusetts, preaching to the best of my ability, and baptized a few. I formed new acquaintance with many pilgrims, with whom I never lost union. Also gained strength of mind by speaking to hundreds of new hearers, and seeing weeping sinners repent.

CHAPTER V.

VISIT TO WOLFBOROUGH AND VICINITY.—A GLORIOUS WORK OF GRACE COMMENCES.—ATTENDS A FREE WILL BAPTIST QUARTERLY MEETING, AT SANDWICH.—RETURNS TO WOLFBOROUGH, AND REMAINS IN THAT VICINITY, SEEING MUCH OF THE POWER OF GOD.—ORGANIZES A CHURCH AT WOLFBOROUGH, NEW HAMPSHIRE.—RETURNS TO KITTERY.

January, 1811, I labored in Bradford, Haverhill, Mass., and in Newton, New Hampshire, but was much tempted and borne down by infirmity of body and mind ; constantly feeling my extreme insufficiency for so important and sacred a work. The latter part of the month I went to Salisbury Point ; thence to Hampton, Portsmouth, and home to Kittery. It is unimportant to give a detail of a great variety of incidents which I frequently saw or heard, during the month. February : I spent a few days in Kittery, and Portsmouth ; thence to Hampton Falls, Salisbury Point, Newton, Haverhill, Bradford, and New Rowley. I labored much in these towns ; had many awakening meetings in which I believe, the Spirit of God assisted me.

On March 7th, I returned from Massachusetts to Kittery, Maine, where I labored until the 12th, when I started for a new field of labor in New Hampshire. I preached in

South Berwick ; thence went to Middleton, New Hampshire, and arrived at Wolfborough on the 15th. I now commenced an extensive labor in a large field, viz : Wolfborough, Tuftonborough, Ossipee, Wakefield, Brookfield, New Durham, Gore and Alton. I began at South Wolfborough ; but found many contending about denominational names and tenets, with too much hardness, which was a great trial to my mind, as I cared but little where I labored or with what people I met. My liberality was opposed, my motives and my doings mis-judged ; I soon cleared my way however by attending to my own duty in preaching "Christ Crucified." Many flocked to hear, and many felt the word with power, and many said they never saw it on this fashion, viz : to preach Bible, and prove all by plain Bible—pronouncing all else tradition. I spoke once, twice, or thrice, every day. John Atwell, a young Methodist preacher, a good man, and the Free-will Baptist, Elder Townsend, united their labors partially, as soon as a good reformation had commenced, which was soon after I began my labor.

March 25th, I went to Tuftonborough, south-west district ; had poor encouragement. I then visited Brookfield, Middleton and New Durham, and returned to Wolfborough. A goodly number found Jesus precious before March closed.

April : I preached daily this month, in various parts of the town, many flocking out to hear both the preacher and the converts. One woman on retiring from a meeting, cried out and fell in the road, crying to God for mercy ; many gathered round her, and after praying, they carried her to a house, and after some hours she came forth re-

joining in Christ. During the month I visited Wakefield, Alton and Brookfield ; a few were baptized. On the 29th, about twelve related the ground of their hope in Christ, which gave good evidence to the saints, and much joy ; and on May 1st, I baptized in the lake called Smith's Pond. On the 6th, I preached to a large and enquiring assembly, in the Congregational or town meeting-house, afterward town house. The revival was very solemn ; but little noise, save what I made, and sinners weeping and crying to Heaven. I labored also in the several before mentioned towns. Misrepresentations, false reports, and lies, were the product of opposition, yet we attended to our duties. I preached every day in some one of the adjoining towns, or in Wolfborough, and baptized nine at two baptizings. On the 29th, traveled to Portsmouth, 45 miles, and met the church in the evening. In this tour I preached in Portsmouth, four times in Kittery, twice in Dover, thrice in South Berwick, and in Wolfborough on the 31st. One of the meetings in South Berwick continued all night.

In June I baptized eight in Wolfborough. The first seven days I preached in four different towns. On the 8th, went to Sandwich to meet with the Free-will Baptist brethren, in their yearly meeting, which continued to the 11th. The meetings were large, solemn, and spiritual.—One day the meeting was held in a grove, many preachers were present, and good was done. At that time 'Trinity' or 'Trinitarian' was not talked about. The preaching, exhortation, and praying, was so much one with the Christian brethren, that there was no disputing or shyness manifested. I was told in their conference that I ought to join them.

I then returned, preaching daily in Wolfborough, Ossipee, &c. Many were seeking Jesus, and converts were multiplied. The word spread most at Dimon's Corner, where I preached under a large tree, but some one deprived me of it by cutting it down. My health was quite poor, yet I visited from house to house, and almost daily from town to town, having appointments each day in some one of these towns; and often evening meetings also. My meetings were often many miles apart, to accommodate all as far as possible.

In July, after attending twenty-seven public meetings in several towns, and after attending to my usual labor of visiting, besides baptizing nine, I returned on the twenty-fifth home to my brethren in Kittery. I preached six times in Kittery, once in Portsmouth, and once in York, and the month closed.

On the second day of August, went to Berwick, where I had labored much,—preached four times; thence to Shapleigh and preached once, and thence to Wolfborough. Held twenty-seven meetings in twenty-four days.

Preaching in a town but once or twice at one visit, caused me much travel, which I performed on horseback. My health was poor and I became much worn down. I suffered much. Our meetings however, were, in almost every instance, powerful, weeping seasons, with new cases of deep conviction, and crying openly for pardon.

In this month J. W. a noted Free Will Baptist, came out strong against me, by making false reports, and showing an unchristian temper and conduct, which grieved his own brethren and wounded my friends. I demanded a retraction and public confession, or I would publish him.

After doing much evil he recalled his doings or sayings publicly. The good reform continued to go on and spread, especially in Ossipee, Wakefield and Brookfield. During the month I baptized eleven in Wolfborough.

The first fourteen days of September I held twenty-one meetings, and baptized four persons. I then left to journey south. Attended a Methodist Quarterly Meeting, which was interesting. The good preacher, preached upon "a living stone." He dwelt much upon a variety of valuable stories, but found no actual figure of "a living stone." I rose and took liberty to speak of the life, virtue, and use of the Eye-Stone; how it searched for the obstruction, cleansed the eye, and then retired. By applying this to Christ and his spiritual work, it caused a good shouting among the happy ones. I preached in Farmington, and on the 16th, reached my home in Kittery. After a week's labor in Kittery and Portsmouth, I went to Newton, New Hampshire, and thence to Haverhill and Bradford, Massachusetts. On my return I preached in Salisbury and Portsmouth.

October 1st, I preached in Kittery; 2d, and 3d, in Berwick, and 4th, 5th, and 6th, in Farmington, New Hampshire, and baptized three converts. I then went to Wolfborough, in which town and vicinity I held thirty-three meetings in twenty-four days. The Lord blessed the people with many powerful and spiritual meetings, and my strength was equal to the labor. On the 20th, inst., I baptized Timothy Piper in Wolfborough. He was awakened by an earthquake November 9th, 1810, while I was preaching at Tuftonborough, in Colonel Peavy's house.

November, I held fifteen meetings in twelve days, in several towns, many of which were very interesting. I then returned home to the sea coast, and attended the burial of an aunt. Preached several times in Kittery and Portsmouth; thence went to Somersworth where I spoke once, and thence to Farmington; and on the 23d, preached in Tuftonborough. Twelve meetings more closed the month.

In December I attended nineteen meetings in eleven days, in various places. A part of the time I was accompanied by Elder Noah Piper and J. Shepard. On the 12th, returned to Kittery; held a few meetings. On the 21st, visited Wolfborough again, and after holding twelve more good meetings, the year 1811 closed, while I could say, truly the Lord has been good to his poor servant.

January, 1812. Until this date I had labored in the before mentioned towns, preaching Christ to the people, and baptizing, as I thought duty; and as there was so much contention about denominational parties, I left the converts to join where they chose. Now it was evident that the opposition of some leading persons had and would prevent a large majority of the converts, joining any existing church in Wolfborough. Accordingly, on the 3d, of January, 1812, I acknowledged a goodly number of brethren and sisters, to be a Church of Christ, and known by the term, "First Christian Church of Wolfborough." The church was gathered at Jacob Folsom's, in the north-west part of Wolfborough. Mr. Folsom and his family became strongly attached to the people called "Christians." His son John afterward became Deacon of the church. After

attending thirty meetings in that town and vicinity, and after breaking bread to the new church, I returned to my home at the sea coast, being quite unwell ; preached a few times and the month closed.

CHAPTER VI.

VISITS MASSACHUSETTS—TAKES AN EASTERN TOUR—
RETURNS TO ESSEX COUNTY, MASSACHUSETTS—OPPO-
SITION AT SALEM—A COW FORCED INTO THE MEET-
ING HOUSE—ATTENDS A GENERAL MEETING, AT CAN-
DIA, NEW HAMPSHIRE, AND JOINS WITH THE MINIS-
TERS OF THE CHRISTIAN CONNECTION—FIGHTS THE
DEVIL AT A QUARTERLY MEETING—TRAVELS EXTEN-
SIVELY, AND CLOSES EIGHTEEN HUNDRED AND TWELVE.

I commenced February at home ; visited and held a few meetings in Kittery and Portsmouth. I then went to Salisbury, Massachusetts ; from thence to Essex, at a place called Chebacco, where Elder John Rand preached. Had a few meetings, and went to Gloucester and Squam. I returned to Essex and found several “ seeking Jesus.” I visited Gloucester three times during the month, but spent most of the time at Chebacco, where a good reformation had commenced and was progressing.

It was a cold and stormy season, yet I preached from once to thrice daily. Many were awakened, and a number converted. I here became acquainted with a Christian mother, who had a daughter that was an idiot. I expressed to that mother, that she could not mourn over the death of that daughter. She exclaimed, “ Oh ! yes I should. I

was a very proud woman, and this child was the means of humbling my pride and bringing me to the Savior.”

On the 1st, and 2d, of March, I attended four meetings, gave my advice, and left for Bradford, Haverhill, Amesbury, Salisbury, Newton and Portsmouth, preaching in each town. Reached home in season to preach on the 10th inst., and on the 14th, arrived in Wolfborough again, where I visited and preached; attending in that and the adjoining towns, twenty-three meetings in sixteen days.

On the commencement of April, the revival appeared to subside, and some few trials arose in the south section of Wolfborough; but timely admonition removed all difficulties. I left on the 6th, inst., for home. On my way, held four good meetings in Berwick. I tarried in Kittery long enough to hold two meetings, and then started on a short tour east. On my way out, I preached four times in Wells, twice in Kennebunk, five times in Portland, and ten times in Gray and New Gloucester. Returning, preached once in Portland, and once in Kennebunk, when the month ended.

At Portland I united with good Elder Samuel Rand in a revival, under his labors. Humility and harmony were visible among them, (two H's that are always in concord.) My meetings at Gray and New Gloucester were interesting. I had not seen Elder Stinchfield for thirty-one months, and as he had previously been a helper to my mind, I was glad to find him still useful.

At Kennebunk I had some controversy about Calvinism, so called, with Elder Sherbourne. He argued that a sinner had no power to repent or obey what God commanded, until converted. This doctrine I often met from the Cal-

vin Baptists, to check my warning sinners to repent. I had many sore trials about what truth demanded, but gave up to preach and urge all that God's word would justify. So I urged the stronger. There was a revival among children at this time. One *three-foot* Christian, six and a half years old, prayed well in meeting.

I preached in Wells, Kittery, and Portsmouth, until the 12th, of May, when I journeyed to Salisbury Point, Essex, and Salem. Held eight meetings which were encouraging, and baptized two. On the evening of the 21st, in Salem, after Elder Abner Jones had preached, Elder John Colby being present, while I was praying, some vile ones of the war party endeavored to force a cow into the aisle of the meeting-house ; but the powerful light of the chandelier, together with the *heart-failing* of some, prevented the shutting of the door to enclose the cow in the house ; so Satan got defeated. It being "war time," we were much troubled in sea-port towns ; especially in Portsmouth and Kittery, where the militia were stationed by hundreds. War and Christianity do not agree.

I went to Chebacco to settle difficulties that existed between the preacher and deacon. The Lord gave me success. Their letters were burnt in the meeting. I returned to Salem and Marblehead, laboring to the close of the month. Continued in Salem until the 4th, of June, when I attended to the ordinance of baptism, and then left to attend a general meeting, so called, which was appointed to be holden at Candia, New Hampshire, commencing June 6th. Elders Jones, Farnum, Young, Bean, and others were present. We baptized, broke bread, and held a preachers' Conference.

Until this time I had never received any public acknowledgement of being connected with any company of preachers. The Elders present requested my union with them; and Elders Jones, Farnum, and Young gave me the "right hand of fellowship," June 8th, 1812. From that time I considered myself belonging to a connection of preachers, although not formally organized.

I then started for Sandwich, New Hampshire, to attend the Free-will Baptist yearly meeting, which was to be holden on the 13th, and 14th, inst., preaching in Pittsfield and Wolfborough as I went. The yearly meeting was a good season. I returned to Tuftonborough and Wolfborough and held eighteen meetings, some of which the Lord blessed.

The 1st, of July I returned to South Berwick. I held meetings for two weeks in Berwick, York and Kittery. Then went to Bradford and Salem, and had seven meetings. Then to Chebacco; thence to Hampton, New Hampshire, and home. I saw but little revival this month, but had several precious seasons. On the 4th, and 5th, we held field meetings in South Berwick, which were good, and owned of the Lord, but the ungodly made great disturbance.

There were generally large gatherings at these meetings. We held them one day in each place, and found them profitable.

In August I attended six meetings in Kittery, and then visited Wolfborough and held seven meetings; thence to Limington, Maine, where I preached twice. I then went to Gray and New Gloucester, where I arrived on the 11th. Held six meetings in these towns. Deacon G. Lathom

informed me that the church and its friends were in great trouble on account of some imprudent or unguarded movements of their minister, Elder E. S. Brother L. went with me to J. W.'s, where the trial originated, and requested a statement of facts, which was freely and fully made. We hoped no actual wickedness had been committed, but circumstances looked dark. Reports fled far and wide. I did my best to help him against his *foes*. He became sick, and while confined, penned his "Memoirs."

I visited Portland and Saco, and on the 20th, attended the Free-will Baptist Quarterly Meeting. Elder John Buzzell and myself preached, and Joseph Goodwin, of Wells, Maine, was ordained to the work of the gospel ministry. After sunset, rode ten miles to Buxton, and preached.

August 22d, I was at a Free-will Baptist Quarterly Meeting in the east of Wolfborough. Much had been said, and evil had spread, about Elder Fernald's denying the Trinity. Many preachers were present, some of which were strangers to me ; a meeting house full of people and a crowd outside. On the 23d, the preachers *compelled* me to preach first. I took off my coat, tied a handkerchief round my head, another round my body, and said to them, "I am going to fight the Devil." I spoke from Hebrews, 1:1, 2. In twenty minutes some were screaming at the top of their voices ; ministers were crying amen, and sinners were in distress. I told them I had been accused of holding a doctrine, or sentiments about Christ, that I would not preach ; but let it now be known, that only one thing prevents King George and Bonaparte from hear-

ing my sentiments this day, and that thing is my lack of *voice*. This silenced my foes. I further told them, that they were welcome to all the converts; only feed and take good care of them; but if they yoked and bound the lambs, I would break the yoke, and take care of them myself. God blessed the meeting.

I labored the last of the month in Wolfborough and Tuftonborough. My labor was fatiguing, holding seventeen meetings in eight days, and riding ninety miles in the time on horseback. On the 31st, inst. I baptized five in Wolfborough.

September: I visited my parents at Kittery. At that time they were in constant fear, as war ships were on the coast, and alarms were given by night, &c. After preaching several times in Kittery, I went to Berwick, preached a few times and returned again to Kittery. I then visited Wells, Kennebunk, Saco, Portland, Gray and New Gloucester, preaching once or more in each place. In Gray and New Gloucester, preached once or twice each day to the close of the month, laboring hard to raise the church from its trials and sunken state. In October, I remained seven days, and held eleven meetings, in Gray and New Gloucester. Went to Gorham on the 9th; and on the 10th, and 11th, in company with Elders S. Rand, Z. Leach, and S. Hutchinson, held a general meeting in the Free-will Baptist meeting house. It was a good season. I then started for Wolfborough. On the way preached in Standish, twice in Limington, four times in Wakefield, three times at the Free-will Baptist Quarterly Meeting, at Waterborough, which commenced on the 21st, inst.; once in Newfield, once in Ossipee, once in Brookfield, and reached

Wolfborough on the 31st, preached once, and the month closed.

It will be observed that much of my labor was among the Free-will Baptists. In most of the places I visited, there were no churches of the "Christian connection;" and I cared not where I labored, if the people were benefitted, and souls saved. The Free-will Baptists received me kindly and with open heartedness; made no objection to my doctrine or practice. Hence I assisted them in church labors, had revivals among them, and baptized for them, until some of their preachers got in the doctrine called Trinity, as a means of hardness, &c.

November: From the 1st, to the 6th, I had eleven meetings in Wolfborough and Tuftonborough. On the 7th, went to Parsonsfield, Maine.

The Free-will Baptists held their yearly meeting at Parsonsfield this year, on the 7th, 8th, and 9th, of November. There was a large gathering, much good preaching, and other improvement. I preached once. Thence to Newfield, Shapleigh and Brookfield, preaching freely in each place. I then returned to Wolfborough, preached eight times in five days; and then left for Farmington, Somersworth, Dover, Berwick and Kittery, preaching in each of these places. Many of the meetings in this month were good, and I believed the Lord helped me, and much good was done.

December: After spending seven days in visiting and preaching in Kittery, went to Kensington, New Hampshire, and preached in the house of Elijah Shaw, father of Elder Elijah Shaw. Thence to Salisbury, Amesbury, South Hampton, Haverhill, Bradford, Salem, Gloucester,

and Essex, or Chebacco, preaching in some of these places once, and in some of them more than once. I also visited and preached in Boston and Reading. Christ's Gospel lay much upon my mind. Salvation of sinners was my chief study.

“I ran with all my might,
And labored day and night.”

CHAPTER VII.

1813 AND 1814.—TOUR EAST—FREQUENT LABORS IN THE VICINITY OF WOLFBOROUGH, N. H., AND PORTLAND, MAINE—REVIVAL IN KITTERY—OPPOSITION—SEVERAL MEETINGS UNTIL SUNRISE—DECLINES GATHERING A CHURCH AT NEW GLOUCESTER, MAINE.—REASONS FOR LABORING WITH THE FREE-WILL BAPTISTS—TOUR SOUTH—GENERAL MEETING AT CUMBERLAND, R. I.—VISITS NEWTON, N. H.—EFFECTS OF THE WAR UPON THE MORALS OF THE PEOPLE AT KITTERY.

January, 1813: I remained in Salem until the 14th, inst. There was much seriousness among the people; seven, all awakened, distressed sinners, sought Christ; and my meetings were in most instances interesting, yet I had severe trials on account of my little success in preaching. On the 14th, I started for Kittery, preaching in New Rowley, (now Georgetown) Bradford and Haverhill. When I reached home I found my father had narrowly escaped drowning. The remainder of this month was stormy. I tried to improve my time in Kittery.

February 3d, I started on another tour, fulfilling the command, “as ye go preach.” Preached in Berwick, Somersworth, Farmington, and Wolfborough. Tarried in Wolfborough and vicinity until the 23d, visiting and

preaching daily. During this visit I again met with my good brother Noah Piper, of Stratham, who occasionally visited this region to preach, &c. Our meetings were encouraging, but no revival.

On the 23d, went to Effingham, and preached once. The Lord had recently shown mercy to penitents. It was hoped that fifty had been converted. However, my spirit led me east. Accordingly I started for New Gloucester, preaching in Limington as I went. I reached New Gloucester on the 25th, and remained until the 19th, of March, preaching and holding church meetings; laboring to revive the sadly scattered Free-will Baptist Church. We had several very solemn and awakening meetings, but the church had long been in a slain or prostrated state. I was invited to gather a church under the name of the people to which I belonged,—“Christian;” but I refused, and did my best to reclaim the scattered sheep of Christ, believing I was at work for him. We had several church meetings for consultation and labor. The church chose five of the brethren as helps, or deacons, to look after and recover the scattered flock.

After freeing my mind, by constant labor, visiting and preaching, I left for Portland, where I preached five times, freely. In prosecuting my tour, I preached five times in Gorham, once in Buxton, and once in Ossipee, and March ended.

April: I attended six meetings in Wolfborough; two in Berwick, and reached my brother's, in Kittery, on the 8th, inst. in season to hear Dr. Abner Jones preach. I narrowly escaped a serious injury, from the falling of my horse. I rode wholly on horseback, for ten years, except

in winter. Continued in Kittery and Portsmouth some weeks. The Lord revived his work, and converted a few in my *native* Kittery. I had from one to three meetings every day; and Heaven blessed us, although Satan raged at me through his servants. Remained in Kittery until May 17th, when I journeyed east. Spoke in Wells, and on the 19th, met with the Free-will Baptists in their quarterly meeting, at Standish-Neck. Preached once. Thence to Gray and New Gloucester; preached a few times; also in Portland, Gorham, Saco, and Kennebunk, and returned home on the 28th, in season to preach at evening. By preaching five times more, May closed.

I remained in Kittery until the 10th, of June, preaching daily. Our meetings were powerful; several distressed souls cried aloud for pardon. One meeting continued until two o'clock in the morning. Yet I believed duty called me into New Hampshire. On the 11th, I spoke in Farmington, New Hampshire. Thence, in company with brother A. Jones, spent two days at the Free-will Baptist yearly meeting, at New Durham. One meeting lasted until midnight, in which sinners cried for help, and backsliders confessed. From the 15th, to the 23d, preached in Wolfborough and Ossipee. Baptized five in Ossipee, where the Lord blessed my labors.

On the 23d, I rode forty-six miles, to my home, and to my surprise, learned that a young woman had drowned herself, who was happy ten days before; still I had hope in her case, as she had disobeyed an impression to be baptized, I was not sure that she in temptation, did not undertake to baptize herself. In my meetings at this time I had good liberty, found many minds still tender, and

mourners increased in number. I publicly told the people my errand home, and if they would obey God, well: if not, I should, like Abraham's servant, go. We had a day of Fasting and Prayer. The evening meeting continued until near *sunrise* the next morning. Four professed to find pardon and salvation, and many cried aloud for mercy.

Many call such seasons confusion and delusion; but had such been present, the deep penitence, weeping and fervent prayers, with the inexpressible joy of those delivered, they must have believed the true Spirit of God was operating on the hearts of sinners. Such a scene might have been insurmountable to those who deny the direct impression of the Spirit of God on the heart of the sinner. On the 29th, another meeting continued until *sunrise*.

July: I continued holding meetings, once, twice, and thrice daily. Elias Smith visited us during the month. On the 4th, I baptized two, and at three baptizing seasons, in the month, ten were baptized in the Atlantic. Many meetings were glorious, others trying; had to *disown* two old professors. My enemies seemed to think they had a right to prove that saying of Christ, true, "A prophet is not without honor, save in his own country," &c. They tried hard to disturb our meetings, by stoning the house, staving the door, insulting the people, and sending deluded professors to impose their nervous notions upon us, to our disgrace; yet through Christ's truth and spirit, and our energy, we triumphed, and souls were frequently converted.

August: Continued to have meetings daily, God blessing us. On the 8th, baptized five; same evening two

found peace in Christ. Had a few meetings in York ; some were serious, while some laughed, mocked, and appeared filled with the Devil.

I was at this time troubled with Asthma, brought on by much exposure ; suffered much with it. Believing duty called me East, I baptized again, and on the 23d, started for Gray. 25th, met the Free-will Baptist quarterly meeting. By request, preached twice ; also the next evening. Several were much awakened, others rejoiced. I then visited and preached in New Gloucester, Portland, Gorham, and Scarborough, and returned to Kittery on the 4th, of September. Preached as usual, daily, in Kittery, York, and Portsmouth, having good encouragement, but some church labor. Baptized twice. On the 22d, went to Wolfborough, preached daily one week, baptized once. Then returned to Kittery, having two meetings by the way.

October : I labored daily for Zion's cause, in Kittery, York, and Wells. The revival appeared to stop through the unfaithfulness of professors. Baptized three in Kittery, and two in York. Went to New Gloucester on the 30th. At my first meeting I was *shut up*, and sat down, tried. The next meeting was glorious and powerful ; many wept.

November : Preached in Windham ; thence to Gorham and attended the Free-will Baptist yearly meeting on the 6th, and 7th. The meeting house was full, and many outside. I preached once, standing in the door. I believe the Lord helped me preach forty-five minutes. It was said my voice was heard two miles distant. Of this I cared not. Many were deeply impressed. Tarried in

Gorham several days, and had many interesting meetings. Also baptized Elder Clement Phinney's sister Hannah. I here remark, that the reason why I attended the yearly and quarterly meetings of the Free-will Baptists, as well as the reason why I labored so much among them, was the earnest solicitation of their ministers and people, that I should do so. Some of my brethren thought I erred. Perhaps I did.

On my return home, I spoke in Scarborough and Saco. Devoted the remainder of November to labor in Kittery and York. Baptized in Kittery. Journeyed by the way of Berwick where I preached twice, to Farmington, New Hampshire; thence to Wolfborough; I labored there and in the adjoining towns, daily, until the 17th, of December. No special revival. Returned to Kittery, and continued my labors in Kittery, and in the vicinity, to the close of 1813. I could say the Lord had helped his poor servant this year, also.

January, 1814: This month I only travelled to Saco, Wells, Alfred, and Berwick, but labored regardless of weather, unless very severe. Meetings were interesting, many attending, and prospects good, especially in the west part of York, where there was a deep solemnity and great awakening. Two young women, sisters, were forbidden to attend my meetings; and if they did attend, a cruel father threatened to close his doors against them, which he accordingly did. They being in deep distress of soul, reasoned with him at his window, with tears and strong cries. They left all for Christ, got converted, and the father relented, and received them again to their home.

In February, I attended from six to ten meetings each

week in Kittery, Berwick and Somersworth. Several were converted in Kittery and Berwick. I tarried but a few days in any one town, at a time, that many might have an opportunity of hearing, more frequently. I did not grow dull for want of opposition. Satan and I were at open war, and his poor, swearing, drunken and lewd servants would rage against the work of reformation, and try to destroy my influence; but the Lord gave me *victory*.

Through March, I continued my labors, as I had done in February, with the satisfaction of seeing many weep under the word.

April: I labored the first part of this month, daily, and evenings, as usual. But English vessels of war being in the harbor, threatening destruction, caused much anxiety and trouble. My home was *shut up*; the family having removed to a retired place, yet my aged parents remained at their residence. I did what I could to encourage them, and felt that War and Christianity surely do not agree. After baptizing four at Kittery, and three at Berwick, I went to Wolfborough.

In May, I spent two weeks in Wolfborough, and the adjoining towns, and held nineteen meetings, in several of which, saints rejoiced, and sinners wept and requested prayers.

I then returned to Kittery, held thirteen meetings, and then went to South Berwick, and preached nine times; once was at the burial of P. Emery, a godly woman; a very large collection of people were together, and the Lord helped.

I spoke in Somersworth, where the people were generally of steady habits; but certain sons of Belial, beset the

house, shouted, hooted, threw stones, and took a horse which they supposed was mine, (as they had done before) and raced him with savage hatred. Yet the Lord gave me calmness to show the path to glory.

June : Gave one more preach in Somersworth. Then went to Shapleigh, had a few good meetings. Heard a few converts rejoice. Next, to Wakefield, where the Lord gave me freedom. Elders P. Tingley, and H. Goodwin, were among my attentive hearers. Returning, preached freely in Shapleigh, (now Acton,) Lebanon, and Berwick. Had a few meetings in Kittery and York. Our meetings in York, were very interesting.

On the 21st, preached in Portsmouth, and tarried all night, at the residence of A. Dearborne, State Commissary. At midnight, guns were fired, and bells were rung, to give an alarm, that the British were landing at Rye, five miles distant. Brother Dearborne came to my chamber, informed me of the tumult, and then hastily repaired to the Court House, to deal out guns, powder, and balls, this being his *office work*. It proved a false alarm ; but oh ! the feelings of heart for an hour ; wives expecting dead husbands, mothers dead sons, and children dead fathers, before daylight. I prayed God to overrule it, and prevent bloodshed. I heartily abhorred war, and have ever preached against it, considering it a foolish and unnecessary way to quiet strife.

On the 24th, went to Wolfborough, where I preached a few times, and baptized. Preached in Tuftonborough. A woman requesting baptism, her husband ran out of the meeting, but soon returned in a rage, laid hold on her to drag her out, raving fiercely, which convinced all what

kind of a *Christian* he was. Returned to Kittery and Berwick, and spent a few days.

In July, I resumed my journeyings. Preached in Berwick once, Somersworth once, Farmington six times, and baptized; New Durham once, Wolfborough twice, Tuftonborough twice, Ossipee twice; then attended a general meeting at Wakefield. One thousand or twelve hundred people were in attendance, but preachers who were expected to attend did not, consequently I preached five times. The Lord blessed us if men failed. I then returned to Wolfborough, preaching in Ossipee, Brookfield, and Tuftonborough by the way, which ended a month of profitable labor, I hope.

In this month I had two severe trials. One was, a few converts at South Wolfborough sent to Lebanon to the Calvinist Baptist Association, for help, stating there had not been *five* gospel sermons preached among them for the year past. This was the fruit of false opinion, and caused hardness and disunion.

The other was, and it was severe indeed: I baptized a youth at Farmington, by special request. I had preached there frequently. An aged and highly esteemed preacher, whom I loved, reproved me cruelly for entering his field of labor. He said he had no more fellowship with my doing so, than he had with *murder*. His spirit and talk wounded me deeply. I was astonished at such selfishness in a good man, and could say "Trust not in a brother." I considered the cause of Christ *one* everywhere; and that churches and candidates had a just right to choose their own administrator. It was a lesson to me.

I returned to Kittery on the 6th, of August. Meetings soon became very interesting, and soon there were several distressed and enquiring souls: and soon, too, the voice of converts was heard. Preached in Kittery and York until the 17th inst., when I went to Barnstead and attended the Free-will Baptist quarterly meeting, preached once, and thence to Farmington; and then to Wolfborough and attended another Free-will Baptist quarterly meeting. In consequence of not doing my duty I suffered much, and others suffered also. I then visited Limington, and from thence to Gorham, where our meetings were good. Several had found peace, who dated their awakening to my preaching, during the last visit to that place. I baptized Edmund Phinney, father of Elder Clement Phinney. I labored to the close of the month in Gorham, Windham, Portland, and Gray, I hope successfully.

In September, I held a few meetings in Gray, New Gloucester and Windham. Returned to Gorham in company with Elder George Lamb, spoke a few times and baptized, but as a war alarm called the militia to Portland, I left for Scarborough, where some cried for mercy. Returned to Kittery on the 10th, and had some very solemn, awakening meetings, but an intended journey south, prevented my stay at home.

On my journey to Rhode Island, preached once in Bradford, Massachusetts. On the 16th, met in a general meeting held in Cumberland, Rhode Island, by my Christian brethren. Elders Benjamin Taylor, Daniel Hix, and myself preached. There were seven other preaching brethren present, who took part in the meetings, which were

large and profitable. Many attended for the purpose of becoming better acquainted with the people called "Christians."

After holding nine good meetings in Cumberland, and one in Providence, went to Burrilville and preached five times, with freedom; thence to Mendon, Massachusetts, and preached once, and thence to Boston, Reading, and Salem, preaching to the people; and September ended with thirty-six meetings, and much journeying. I would remark, that the meeting in Burrilville was a general meeting, held on the 24th, and 25th, by Elders John Colby, Ebenezer Chase and myself. It was blessed.

In October I preached thrice at Bradford, and once in Haverhill, Massachusetts. Then went to Newton, New Hampshire, where thirty or forty had been converted since my last visit there. After preaching and instructing, I returned to Kittery on the 8th, inst. Had some meetings in Kittery, and also in York; but war (the curse of Christianity) had stationed a large body of militia from the country, in our town, many of which attended meeting, but I could do but little; consequently, on the 17th, I left for Wolfborough, New Hampshire, preaching at Berwick and Farmington by the way. After attending eleven meetings in five towns, beside visiting daily, I returned home on the 29th. Attended four meetings, baptized once, and October was gone.

In November, I went to Wells. Found some fifteen happy converts; preached but twice. I had taken a violent cold, by exposure in a snow storm; was sick, but soon reached home.

After attending eight meetings in Kittery and York, I went to Bradford and Salem, Massachusetts, where I spoke to much people, at eight meetings ; saw some revival and one convert. Having performed all my journeying on horseback, my beast, though good, was unfit for me, and I sold him, and took stage for Hampton, New Hampshire, thence to Kittery, where I found the spotted fever, killing both soldiers and citizens.

The war affected the church badly. The influence of the soldiers among us, was licentious, and we were under the necessity of church labor with some of the young for lewdness ; but we attended to church discipline, and dismissed some. On the 28th, inst., while preaching, the Lord preached by an earthquake ; the house shook, a few left, but sinners continued in sin.

In December, I journeyed to Wolfborough. In Wolfborough and vicinity I visited much, attended twelve meetings ; then went to Farmington, had several meetings ; thence to Berwick, and preached several times. Returned home on the 21st, and preached in Kittery, York, and Wells, to the close of 1814.

CHAPTER VIII.

EXTENSIVE ITINERANCY CONTINUED—SEVERAL IMPORTANT GENERAL MEETINGS—FREQUENT CONVERSIONS AND BAPTIZINGS—HIS FATHER'S DEATH, AND SERMON AT HIS BURIAL, BY ELIAS SMITH—DISTRESSING SICKNESS AMONG THE PEOPLE OF KITTERY.

1815. From the 1st, to the 15th, of January, I labored daily in Kittery, York, and Berwick, attended nineteen meetings, which were well attended by the people, although the weather was very cold. Nearly every meeting was attended by serious, weeping persons, and a few found peace. I then visited Brookfield, Ossipee, Tuftonborough, and Wolfborough; and after attending nine meetings, returned to Kittery, partially frozen.

February: In this month, Peace was proclaimed with England. In fifteen days I attended as many meetings, in Kittery, York, and Berwick. I then visited Wells, Gorham, Portland, and Scarborough, preaching eleven times. Many heard the word with weeping.

In March, I spent two weeks at Gray, New Gloucester and North Yarmouth, preaching seventeen times, beside attending church meetings and church conferences. Visited Gorham, and Scarborough, where I preached five times. Returned to Kittery on the 21st, and to the close

of March, held thirteen meetings more. In this month the thirty-first year of my life closed.

Some may wonder why I travelled so much, and preached once or more every day, especially over bad roads, in winter's storms. The reason was, in almost every meeting there would be some from other towns, requesting a visit from me immediately, while where the meeting was, "Do come again soon," were our parting words. Crowds flocked to hear, and in almost every meeting some would manifest deep distress of soul, and cry to Heaven for pardon, frequently obtaining hope. I believe God's Holy Spirit assisted me to preach, and his supporting, protecting power, enabled me to endure the storms and fatigue.

April: During this month I attended thirty-six meetings, in Kittery, York, Elliot, and Berwick, many of which were powerful and spiritual. I baptized at Berwick; preached in Elliot, at the house of J. Witham, who had lost six children in eight days, with spotted fever; only one child was left.

The 13th, of April was held as a day of National Thanksgiving, in consideration of the restoration of Peace, after so much property and life had been wickedly destroyed for Pride.

On the 15th, of April a church meeting was held at the meeting house of the "Christian Church," for the purpose of giving Elder Moses Safford a dismission from the pastoral care of the church, agreeably to his request. Elder Safford had been pastor of the church from its organization, November 20th, 1806. At his request he was dismissed, and the same day the church present, *unanimously* chose me their pastor.

On the 5th, of May, I was bound south. Preached in Rye, New Hampshire, twice, Hampton thrice ; thence to Salem, Boston, and Mendon, Massachusetts, and Burrilville, Smithfield, and Providence, Rhode Island, attending meetings in each place as usual. At Burrilville our meetings were powerful. I there met Elders John Colby, G. Lamb, and Joseph White. Each preached freely, and sinners felt the word. Returning, I preached in Boston, Reading, Salem, Chebacco, Rowley, Bradford and Portsmouth. Arrived home on the 27th, inst., having travelled in three weeks, three hundred miles, and attended twenty-six meetings. Preached five times more, and closed the month in Farmington, New Hampshire.

In June, I attended a few meetings in Wolfborough and Tuftonborough ; also baptized two. Thence to Sandwich to attend the Free-will Baptist yearly meeting, which was from the 10th, to the 12th. It was as usual, a serious time. I preached on the evening of the 12th. The meeting was powerful indeed, and continued until two o'clock, the next morning. On the 13th, I started north, in company with Elder Joshua Quimby. On that day a very powerful rain fell, and when we crossed the *Mad river* at Thornton, we forded the rapid or *mad stream*, with much danger. The water was about half up our horses' sides, or reaching their saddles. The rain fell so in torrents, that we could only walk our horses, and were four hours going through Peeling woods, a distance of twelve miles, with only one house in that distance. At nine o'clock we found a house and fire, at Franconia, which we needed, if any poor souls ever did.

Preached in New Concord and Landaff, New Hampshire, and in Danville, Vermont, where a general meeting was held, on the 17th, 18th, and 19th. E. Smith, F. Plummer and other preachers were present, laboring, I trust not in vain. We also held a conference. Preached nine times in a week, in Wheelock, Sheffield, Burke, Lyndon, and Sutton, the home of Elder John Colby and his honored parents. It was a serious visit to me. Returned to Danville, preached twice, Newbury once, thence to Rumney, New Hampshire, spoke once, then to Kempton, spoke twice on the Lord's day, July 2d. Here I had a very serious impression while preaching, and to relieve my mind, I stated to a youth, who was too light, that before *two weeks*, God would meet him, I think I said, by death. Deacon Worster's wife told the people, that Elder Fernald had come as a sign, as much as Jonah, and plead with them to give heed to my admonitions. Months after I received a special request to visit that place again, with information that that young man was killed at the raising of a building, one day before the two weeks ended. However I did not go, as I had no duty there then, and some might have dishonored Christ, by undue confidence in me.

In July I went to Tuftonborough, New Hampshire. Tarried in this town and vicinity ten days and had eleven meetings; baptized three; thence to Farmington; spoke thrice and baptized two. Returned home on the 15th. Labored the remainder of this month in Kittery, York, and Berwick. Had a visit from Elder E. Stinchfield, who had not visited us for six years.

August: After seven days' hard labor and one baptizing scene, I went east; preached in Gorham, and then

went to Gray, to attend a general meeting held by Christian preachers on the 12th, and 13th of August. Elders E. Smith, F. Plummer, and myself preached. Many people attended and appeared much benefited. One day and evening, five sermons were preached, between 8 o'clock A. M. and 11 P. M. and some souls hopefully converted. These were good days. Preachers were not afraid of lungs, fatigue, storms, or persecution. We held here a conference of preachers.

On the 16th, and 17th, I met with the Free-will Baptists in their quarterly meeting at Raymond, Maine. Attended six meetings, the last continuing until midnight. One found peace, a daughter of Elder Z. Leach. On the 18th, attended the meeting in the morning at Standish; Elder J. Buzzell preached. Then went to Gorham; E. Smith and myself preached. 19th, preached and baptized in Scarborough, and after 2 o'clock P. M. rode thirty-six miles. Attended eighteen preaching meetings and one conference, and rode ninety miles in seven days. Reached home on the 21st, and preached in the evening. 22d, went to York, where God had blessed his word to the salvation of sinners. Baptized two. Seven came forward for prayers, kneeled, and cried to Heaven for mercy, while many trembled upon their seats. After attending several good meetings in York and Kittery, set my face for Vermont again. On the 28th, preached in Wolfborough and Moultonborough. Crossed the Connecticut river to Bradford, Vermont. Here the Christian ministers held a conference and general meeting on the 1st, 2d, and 3d of September. Our conference lasted until midnight one evening. Many subjects were discussed and examined by

the Scriptures. Elders J. Boody, Joseph Badger and M. Fernald did the preaching. A host of hearers attended, and many wept. One evening I preached at a village where 'Satan's seat (is)—was.'"

Returning, I preached in Rumney, Tuftonborough, Wolfborough, Brookfield and Wakefield, and reached Lebanon, Me., on the 9th. A general meeting of two days was held here, by several preachers, and much people. On the second day, the meeting house being not sufficient to accommodate the people, we repaired to a pleasant grove, where a high rock served for a pulpit, for several preachers. I preached from the word ONE. In order to call attention I commenced by saying, the young woman in reeling her skein of yarn, commenced with my text. The miser in counting his money commenced with one. I spoke upon one God, one Mediator, one Baptism, one Faith, one Hope, and one Heaven. I believe it was a very profitable time to many.

Preached in Farmington, where many happy souls rejoiced, and several cried to Heaven for salvation. Preached in Rochester, and then returned to Kittery.

September 15th, attended the burial of an aged aunt, and in the evening preached at York. Many appeared much distressed about their future welfare.

Such was the anxiety of the people to hear the "Christian" preachers, that I preached once or twice, nearly every day, and seldom remained more than one or two days in a place; hence, on the 18th, preached twice in Kittery; 19th, twice in Berwick; 20th, twice in York; 21st, twice in Kittery. On the 23d, there was a violent and destructive gale of wind. On the 24th, preached in

Portsmouth, N. H. ; 25th, in Rye ; 26th, Hampton ; 27th, in Salem, Massachusetts ; 28th, in Boston ; 29th, Stoughton ; 30th, in Freetown (Assonet.) In several of these meetings, the Spirit of God arrested the people.

A general meeting of Christian preachers and a host of people, met in Assonet at the meeting house, on the 30th of September, and continued to the evening of October 2d. E. Smith, A. Jones, M. Howe, F. Plummer, D. Farnum and several other preachers attended and labored in harmony. Also attended an ordination. Good was done. October 3d, preached in Swansey. Here I witnessed the great destruction of property, caused by the September gale and overflowing force of the ocean. Here vessels were lying dry in the corn and mowing fields. Truly, what cannot the Lord do, in mercy or in judgment.

Visited and preached in Wellington, where the Lord had saved weeping sinners. Seventeen had professed conversion in nine days. Thence to Stoughton and preached twice. I then started for home, preaching in Boston, Reading, Salem, New Rowley, Bradford, Haverhill and Newton, and when I reached Kittery, was sick and fatigued, having preached more times than days. The remainder of October, I labored what I could, continuing much out of health by severe influenza. However I preached in York, South Berwick, Farmington, Brookfield, Wolfborough and Tuftonborough, preaching twice in each town. I also baptized in Wolfborough.

In November I went to Gorham, Maine, and attended the Free-will Baptist yearly meeting and conference. The reports were refreshing. Elder J. Buzzell preached

twice, well. I preached two evenings. On the first evening our meeting continued until 12 o'clock, while sinners were crying for mercy. On the second evening we continued until 3 o'clock the next morning. Three found peace and rejoiced. A sick youth at New Gloucester sent for me; I went immediately. I found a distressed family. I had oftener warned this dying youth. She clasped my hand; made solemn and humble confession, but feared no mercy was for her then. At the same time her sister was on the floor, crying for salvation, confessing "you have often warned me when I could hardly sit upon my seat." I instructed, and prayed with and for them.

From the 8th, to the 16th, I had fourteen meetings in Gray, New Gloucester and Raymond. It was a time of sickness, and there was great awakening in several towns. I was frequently sent for to visit sick and dying youths, who lamented their folly, in withstanding the reproofs and calls they had had, and who were near or quite in despair in a dying hour. This gave me new energy to put forth every effort, and preach day and night, from town to town, that all might be warned. I often felt my extreme insufficiency for my work, and oftener cried to Heaven for divine aid. I seldom could know what text I should preach from, when I went to meeting, but being a *strong believer* in the immediate and direct aid of the Spirit of Christ, I looked there for help, and I trust not in vain. Hundreds of sinners who were made to weep, would have retained *dry eyes*, if the word had only been read or expounded without the aid of the Spirit of God.

Preached ten times in Gorham, once in Portland, and once in Scarborough. In several of these meetings, the

word had a powerful effect, and sinners cried for pardon. One youth, who frequently would say, mockingly, "Glory to God," was brought to the floor crying for forgiveness. Preached in Waterborough, and then went to Farmington, New Hampshire, where I arrived at 10 o'clock in the evening, on the 28th inst. Here a general meeting of the "Christians" had been appointed to be holden on the 29th, and 30th. It being rainy, our gathering was not as usual. E. Smith preached twice. Baptized A. Downing.

December 2d. I returned home; found my aged father near death. Fifteen had died in the place, during my absence of five weeks. Now I could account for my constant distress, and impression to warn and interest my neighbors before I left. It was a gloomy time. My brother Peletiah, at whose house I had my home, was sick, his wife also, and my father in another apartment of the same house. On the night of the 5th inst., I stood by the bed of my father, expecting him to expire before morning, while he was calling and begging for mercy of the Lord. He lived until 7 o'clock the next evening. He had been an industrious man, but never had given attention to the concerns of his soul. In early life he had been a soldier on the land, and a war-man on the sea, which left little relish for true Christianity. Yet I could but hope that his earnest petitions in his last hours were answered. A neighbor who was well the day previous, died at the same hour my father did. On the 7th inst., I visited a woman who was sitting in her chair crying for mercy. In one hour more she was dead. Another died in the evening. Elder E. Smith preached at the burial of my parent on the 8th.

I felt that I was greatly supported, under my care, labor, and trouble.

On the 9th, attended a burial, the fourth, in eight months, in the same house. A mother, a son aged 22 years, a daughter aged 10 years, and a child.

After visiting the sick, and preaching six times, I set out on a journey East. Preached in York, then in Wells, and held fourteen meetings in Gorham in eleven days, in which place I visited from house to house, admonishing and praying with the people. The people were much awakened in some parts of the town, and in several meetings many would be on their knees, crying aloud for pardon, while others were rejoicing, until 12 o'clock at night. My labor was hard, but satisfaction was my reward. I labored as faithfully, and aided the churches as fully, in this region, as if they had been of the connexion to which I belonged. I visited Windham, Gray, and New Gloucester, called at the latter place, and in conversation with the man, inquired if he had experienced religion. He immediately requested me to leave, as he wanted no such talk or people in his house. I obeyed, and went on again in a heavy snow storm, feeling better than he did in a warm house. And thus ended the year of our Lord one thousand eight hundred and fifteen.

CHAPTER IX.

BECOMES ACQUAINTED WITH JOSEPH BADGER AND JOHN L. PEAVEY—A REVIVAL IN THE VICINITY OF GORHAM, MAINE—ORDINATION OF ELDER JOHN L. PEAVEY—VISITS SALEM, MASSACHUSETTS, AND ASSISTS IN THE ORDINATION OF MOSES HOWE—A TOUR TO RHODE ISLAND AND CONNECTICUT—ORDINATION OF JOSHUA PERKINS AND NATHAN BURLINGAME—GENERAL CONFERENCE AT WINDHAM, CONNECTICUT—MEETING AT DEERFIELD, AND GENERAL CONFERENCE AT CANDIA, NEW HAMPSHIRE—DEATH OF HIS MOTHER.

January, 1816, I commenced in New Gloucester. I labored until the 24th, in New Gloucester, Gray, Windham and Gorham. In Gorham I had twenty meetings in the time. The Lord was evidently at work among the people. Although the weather was extremely cold, it did not prevent great attendance at meeting, even from miles distant. On the 24th, I preached at the Corner, to about four hundred attentive hearers. In Gorham many were seeking Jesus, while some were brought to rejoice in hope, yet duty called me to warn others. I visited Portland, then went to Kennebunk, and thence to Kittery. Till the close of the month I was in Kittery and York.

In February, Elder E. Stinchfield being in Kittery on a

religious visit, I set out on a tour. Preached in York and Berwick, Maine; Farmington, Brookfield, Ossipee, Wolfborough, Tuftonborough and Tamworth, New Hampshire, and in Limington and Gorham, Maine, holding seventeen meetings before reaching Gorham, which was on the 17th inst. While in Farmington I had an interview with two promising young preachers, Joseph Badger and John L. Peavey. In Tuftonborough fourteen had died in 20 days. A trying time for neglecting sinners, to be called suddenly away, without hope. I could but labor more ardently to fulfil my stewardship.

The remainder of February, I spent in Gorham, holding twelve meetings, besides much visiting. Elders J. Colby, S. White and H. Hobbs, visited Gorham while I was there; all good men.

In March I went to Gray, New Gloucester, and Poland, and held ten, I think, profitable meetings. At this time I suffered very much in my nose and head from polypus of a cancerous kind, produced by excessive labor, fatigue, and frequent colds. Preached in Gorham thirteen times; in Portland once; in Scarborough once; and at Westbrook once, in a hall that was fitted up for dancing. Whatever becomes of the people in that section of country, to whom I preached, I must say that I had great freedom in preaching the word to thousands, scarcely having one meeting in which some one did not rejoice in Christ; while many were made to weep and bow the knee, and cry for pardon. Hopeful conversions were frequent in those days. Often my bodily distress, rendered me unfit to attend a meeting, yet I suffered not my feebleness, or blocked roads, or storms of any kind to prevent my fulfilling all

appointments, when the people could attend. I was often severely chilled and frequently froze my face.

March 20th, I went to Wolfborough, New Hampshire, where I held seven meetings ; visited the people, exhorting and praying with them. I then went to Farmington, New Hampshire, where a conference and general meeting was held, on the 27th and 28th. The conference was held at brother Anthony Peavey's. His son, John L., related the exercises of his mind about public preaching. It was evident that he was called of God to preach the Gospel, and ought to be set apart to that work, by ordination. A needless but severe trial arose, through Elder J. B. and some of his particular friends. They objected to his being ordained at that time, mainly because Elder J. B. was not considered chief counselor. J. B. had done great good in the place, had been treated as a father, but from this time an opposition arose and a scattering of the church took place, the effect of which was bad. Many were wounded, and the wicked triumphed.

On the 28th of March, 1816, four or five hundred people attended. I preached in the forenoon, and Elder E. Smith in the afternoon, after which, John L. Peavey was ordained to the duties of the Gospel ministry. I then returned to Kittery, and attended four meetings more, which closed March. As poor as my health was, and as bad as the March travelling was, I attended forty meetings, and traveled two hundred and fifty miles.

In April I spent sixteen days in Kittery, York, Portsmouth, and Berwick, holding twenty meetings. Death had cut off forty in our small town, since October, (five months,) yet but little reforming. We held a few church

meetings, and were compelled to disfellowship four females for unchaste conduct. I then visited Portland, Gray and New Gloucester. Preached several times in these towns. One meeting held seven hours. Saints rejoiced and sinners wept. Baptized two excellent youths. I then went to Westbrook, had great freedom in preaching; then in company with my good brother Elder Samuel Rand, returned to Portland, where the Lord had wrought wonders in converting sinners. I spoke to a house filled with serious hearers. The Lord was with us in truth. Returned to Gray, and spoke to a host of hearers; heard the religious experience of three, and then went to the river and baptized them. It was an unusually solemn time. On the 28th, held two meetings in Gorham, which were powerful; after which went to the river and baptized three happy saints, who had related their experience at a previous meeting, held for that purpose. I then rode to Scarborough, and had a meeting in the evening. On the 29th returned home, and on the 30th preached at the burial of our first pastor, Elder Moses Safford. Then went to Portsmouth and spoke in the evening.

May 1st, journeyed in a carriage to Salem, Massachusetts, according to an agreement. May 2d, was appointed to ordain brother Moses Howe. Dr. Bowles and church, having given the use of their large brick meeting house for the purpose, it was filled with hearers. In the forenoon I preached from 2 Corinthians, iv: 7; and in the afternoon, E. Smith preached from 2 Corinthians, iii: 6. E. Smith, B. Taylor, J. Harriman and myself set brother Howe apart to the work of the ministry, by "laying on of hands," &c. He has proved a good, faithful and useful

man of God. At evening, brother J. Harriman preached. It was a good day. The Christian cause was flourishing at that time in Salem. The next day after a weeping farewell, I rode to Hampton, New Hampshire, and the day following reached home.

After a few good, reviving meetings in Kittery and Portsmouth, I left my lonely aged mother and journeyed in New Hampshire. Went to Farmington and from thence to Wolfborough. Here I had a new trial. Some, who in the time of the revival, when they obtained salvation, extolled my preaching, had now become so Calvinistic that they said, "the Bible forbids us to hear such preaching." None accused me of any change of manner or doctrine, but satan wanted a division, and called up Calvinism (so called) to effect it. They were men educated from childhood in that opinion, in Lebanon, Maine, and when they abated in their "first love" they filled up the vacuum, with childhood's opinions. O, the hardness, disunion and curse of leaving our "first love" in Christ.

I visited Brookfield, Ossipee, Tuftonborough, and Berwick, preaching to the people, and returned to the seashore, on the 18th inst. After attending eleven meetings, I journeyed South. Preached in Hampton, Hampton Falls, and Newton, N. H., Haverhill, and Bradford, Mass., and May closed. In June, I commenced in New Rowley; from thence to Salem, and Boston, and then to Providence, R. I., and Coventry, and Sterling, Conn. An appointment was given out for preaching and ordination, on June 9th. The Baptists had given liberty for the use of their house, for the occasion, but when the hour arrived, Elder W. and his friends refused the key. Hence upon a hill, with a

bleak North West wind, and a jackass tied near, braying aloud, Elder W. compelled us to preach in a cart, and ordain Joshua Perkins and Nathan Burlingame. Several preachers attended, among which were, Ward Lock, James Tuttle, and M. Fernald, from Maine ; N. Piper, and J. Badger, from New Hampshire ; Levi Hathaway, and A. Foster, from Massachusetts ; and D. Farnum, from Rhode Island. The meeting was large. The Word had a powerful effect. But prejudice, thou *green, blind-eyed monster*, how much misery thou dost cause !

While I was preaching, and receiving good attention, the jack, being confined there to confuse us, yelled and groaned. I exclaimed " that jack obeys his master, who obeys *his* master, the Devil ; I will therefore obey my master, Christ ;" and raising my voice, I think the people heard me, while I did the best I could for truth. Others did the same. Several preachers had very little time to improve, being confined to one day.

On the 10th, a company of preachers went to Canterbury, Conn., where Elder Farnum had an appointment to baptize, which was the first case in the place. The meeting was at Robert Kezar's. I preached from 1 Peter, iii : 15, and had much freedom. Elder Farnum spoke upon water baptism, its mode, &c. The town clergyman then arose, and brought his vindication of sprinkling, by stating that the wilderness of Judea was very dry, and that " much water " meant many small streams. I pitied the man much. Farnum became almost outrageous with his Bible evidence. After some disturbance, we repaired to the water, and Sally Kezar was baptized. The preachers then went to Windham, Conn. Several months before, a gen-

eral conference, or convention, was appointed to be holden at that place, to commence June 11th. Elders Philip Hathaway, Elias Smith, Benjamin Taylor, Levi Hathaway, and Asa Foster, of Massachusetts; Noah Piper, and J. Badger, of New Hampshire; John Capron, and Abel Burk, of Vermont; D. Farnum, and Z. Crosman, of Rhode Island, Jabez King, of New York; F. Plummer, and R. Furgerson, of Philadelphia, Penn.; Elias Sharp, N. Burlingame, and Joshua Perkins, of Connecticut; and James Tuttle, Ward Lock, and M. Fernald, of Maine, besides other young speakers, attended.

This conference was to aid each other in understanding the Bible, our Rule. It was not an Ecclesiastical court, but a Christian school, to get all the light and truth each other possessed. Various subjects were discussed.

First, shall we have a moderator? The New Testament was silent on this, yet we considered it our duty to conduct orderly.

Second, shall we have a clerk or scribe? We found no direct proof in the New Testament, but agreed it was best to keep records.

Third, enquired for an example for holding a conference. Believed that Acts xv: 6, and other Scriptures justified the practice.

At evening, Elder B. Taylor preached excellently. On the 12th, the conference met at 8, A. M. After prayer, the question, Is the right hand of fellowship any part of ordination? was examined. All agreed that it had no connection with ordination, but applied (Gal. ii: 9) to Elders that are ordained elsewhere, when they come to such Elders as are considered pillars; such may thereby

approve them. To the question, What is the ground of fellowship among God's children? the reply was, The new birth, regeneration or Christ in us, the hope or evidence of glory.

In the evening, E. Smith preached. There was good attention.

June 13th, the conference met again, at 8 o'clock, A. M. The question was put, What shall destroy fellowship? The answer was, that difference of opinion was nothing, if the conduct was becoming the Gospel. Open sin or wickedness, should destroy fellowship; also, heresy, which was considered to be denying the Father and Son. To this, I [M. F.] could not fully agree.

To the question, Are the Scriptures a sufficient rule or guide in directing Christians in church business? it was answered, the Bible is a perfect rule for faith and practice. 2 Tim. iii: 16, 17. Considered it scriptural to give letters of commendation to members.

A question arose on the washing of feet. John xiii: 5—17. We could not find proof that it was practised in the apostolic churches, or commanded by the apostles to be done. In the afternoon and evening, Abner Jones and Ward Lock preached in the Presbyterian meeting house. There were many tender minds. I went to Lebanon, and preached at evening. On the 14th, all met in conference again. The officers in the church were found to be evangelists, or travelling preachers; pastors stated in or over a church; teachers, whether pastors or other preachers; elders, who have an oversight of the flock; (Acts xx: 28;) deacons, who have the care of the temporal and financial matters in the church, such as receiving

aid from the rich in the church to assist the poor of the church, &c., for we read, "wo to the rich who shut up their bowels of compassion to the poor."

Scriptural ordination of an Elder was fasting, prayer, and the laying on of hands; and for the ordination of a deacon, prayer, and the laying on of hands, without fasting.

E. Smith laid the case of J. K. before the conference, enquiring what should be done with him for his unchristian behavior. Decided that Elias Smith, Benjamin Taylor, and Mark Fernald, who had given him letters of commendation, should recall them. From this circumstance, as well as other circumstances, it appeared to be the duty of the people called "Christians," to form state or county conferences. Other subjects were freely discussed, and on the 15th, a harmonious session of conference closed. We paid one dollar per day each, for our board and horse-keeping, but were kindly treated.

The holding of this session of conference, together with the preaching in connection, gave hundreds an opportunity to hear the despised, slandered Christians, and opened a door for great revivals in the state. On the 15th, there were three discourses at the meeting house; many wept. It was a blessed time. On the 16th, we held our closing meeting in a grove. About two thousand people attended. Many remember these labors of love, of men who travelled far at their own expense. This was the first conference or convention of so general a character.

Visited Canterbury, Killingly, Chepacket, and proceeded to Burrilville, R. I. On the 20th, by request, went with esquire Wood to Smithfield, Slater's Factory, and attended a masonic burial. While walking in the procession, I felt

reproved for needless ceremonies. At evening, I had a powerful time in preaching. I believe the Lord blessed his truth. Returned to Burrilville, and preached six times. All the meetings were deeply interesting. The church was Free-will Baptist, the fruit of Elder John Colby's arduous labors, but I cared not who I could help heavenward. Preached again in Smithfield, then in Cumberland, and proceeded to Salem, Mass., where I held five meetings, broke bread, and June closed.

In July, I preached in Bradford, Haverhill, Massachusetts, and Portsmouth, New Hampshire. These were excellent reviving meetings. Arrived home and preached on the 5th. During July I attended thirty-eight meetings in Kittery, York, Berwick and Portsmouth, and baptized three times. God blessed my feeble efforts. Almost every meeting was attended with much weeping and bowing to Christ, while many rejoiced in the hope of eternal life. These were good days. Meetings were not limited to any stated time, but governed by duty.

August. For thirteen days in this month, I labored constantly in Kittery, York, Berwick and Portsmouth, visiting and preaching. During this time I had twenty-one meetings, some of which were very lengthy, as those in distress of mind would not leave the place. While preaching one discourse, about twenty left their seats, and fell upon the floor crying to Heaven for pardon. Some persons came many miles on foot to hear, and feel. Conversions gave me new courage. God and His Son be praised. I then journeyed to Wolfborough and vicinity, where I held nine meetings, but was enfeebled by much labor and anxiety. I was not without severe conflicts, but lived

much in prayer. Having no wife or family, I had but little care, save for the church of Christ, and poor sinners. For these I labored day and night; ever pleading with God for His Spirit to direct me in all duties, and help me to serve Him.

My absence from the churches, sometimes for a long season, gave my enemies an opportunity to sow discord. Some would turn from truth to error, and sometimes those who had appeared to be my warmest friends, would leave Christ and become my enemies. Heaven pity such.

Went to Gilmanton; visited the place where Elder J. Shepherd was scalded to death by the bursting of a rum distillery. A poor business for a gospel preacher. Thence to Deerfield and attended a meeting which commenced on the 24th. Twelve preachers and much people attended. I preached in the forenoon, and Elder James Tuttle in the afternoon. On the 25th a host of people met; some came 25 miles, to whom Elders S. Rand, F. Plummer, and E. Smith preached well. In the evening I spoke at John Hilton's.

On the 26th, nineteen ministers and a crowd of hearers met at Candia, New Hampshire, for a general meeting and conference. Several good discourses were solemnly delivered and candidly listened to, while much love and power was felt by many. The 27th and 28th were devoted to conference. The conference was open to all, saint or sinner. The object was the same as at Windham, Connecticut, in June, namely, to get all the Scripture light, that each could bring from the Scriptures, but no man's commentary. This was a Christian school for all. Our subjects were Christ and His Church, with all offices and

duties belonging thereunto ; hence, we had no such phrases to explain as Trinity, Unitarian, Calvinism or Arminian ; yet it was rather hard to keep free from surrounding tradition. On the 29th, the conference met to consider the case of Elder J. B. which took until 12 o'clock. The case named at Windham of J. K., was taken up in the afternoon, but it was dismissed, as not of the Christian connection. Thus another profitable and instructive conference and series of meetings closed ; after which I rode to Portsmouth, thirty-two miles, and preached in the evening.

In September, I labored mostly in Kittery, occasionally visiting York, Berwick and Portsmouth, attending in all thirty-nine meetings. In this month I baptized seven at Kittery. The good work took a new start in K. On the first Sabbath, the house was crowded, and while I was preaching, the cry of the people for mercy was such, that I was obliged to stop. The meeting continued until two o'clock the next morning. Some found comfort in Christ.

Frequently our meetings continued until midnight, and sometimes until 2 o'clock in the morning, while the house would be so crowded that not a spare seat could be found, not even on the pulpit stairs. Many may consider such meetings and exercises improper, but to us, the thought of the endless loss of heaven by the Christless sinner, would not allow idleness or silence, especially while sinners came miles to hear and request our prayers, and there bow with us and cry to God. Hopeful conversions gave new strength to our faith. One child exclaimed, "I have found Christ," and then recalling it, said, "No, Christ has found me ; Christ was never lost ; it was my poor soul." During this time I baptized a widow in the same water in which her

husband had been drowned. A circumstance occurred, as follows: one of those I had baptized was a young woman, engaged to be married to a young sailor. He became so much enraged, that he swore he would murder me by the 15th of September, and had procured pistols for that purpose. My friends became uneasy. Wishing to see him, I went to his boarding house and found him alone. I reasoned with him, while he swore bitterly. I told him I wished to talk for his good, but would not stay to hear swearing. I warned him and left without seeing any pistols.

Remained a few days in October at Kittery and vicinity, and baptized twice, but satan was bent on preventing the conversion of his subjects. We had trials with our joy. One severe trial which had a powerful influence in retarding the good work, was this; an honest, but deceived woman led by her imaginations, would attend our meetings in York and Kittery, supposing she was under a divine influence. She would scream at the top of her voice and *dance* to her own *music*. Many pitied her, and wished to bear it. Others thought it wrong and would put her out of the house, when she would stand at the window and continue her *screams*. Hence the revival nearly stopped. Another instance in Portsmouth, was a female appearing naked in the meeting-house in time of service, supposing she was doing God's will. She once attempted it at New Castle while I was preaching. I instantly broke out singing "O how charming is the radiant band;" which made the people stare at me, so that only a few saw her. O, the plans of satan to ruin sinners.

On the 8th, I preached in Wells. From thence went to

Arundel, Portland, Gray and New Gloucester. At Gray I baptized three. Was sent for to go twelve miles to baptize twelve persons, but other appointments forbade it. On the 16th, attended a Free-will Baptist quarterly meeting at Standish. Spoke in Gorham twice, once in Scarborough, and returned home. Attended thirteen more, and baptized three. In November I held thirty-seven meetings in Kittery, York, Berwick and Portsmouth, many of which were weeping, powerful seasons. Several souls were converted. Baptized three at Kittery and two at Portsmouth.

In view of attending meeting in the afternoon and evening, I had my appointments given out seasonably, making no reserve for weather or travelling. I seldom had more than two meetings at one time, with the same congregation. I did this, that as many as possible might have an opportunity to hear the word, though it exposed me much, and fatigued me much. I occasionally met some opposition, and sometimes from such a source as to awaken, if not to cause, a resurrection of the *old man*. In Portsmouth, I was beset by a man half drunk, and *wholly* full of the *Devil*, who abused me shamefully, threatening my life upon the spot, having a sailor's knife for his weapon. Here *nature* and *grace* had some council about duty. I could have threshed the ground with him, but knowing the strength of my *large frame*, refused to touch him, though he had hold on me. I *retired*, and so he could not hold on, but was obliged to let go his hold.

On the 21st of November, I was some miles from home, but felt impressed to return. I did so, and found that my aged mother, then residing in my brother's house, had

bled profusely from a cancer in the thigh, but was then quite comfortable. I arrived late at evening. I sat down in silence, and so did my brother and his wife, feeling deeply distressed, but could not tell the cause of our distress. Duty seemed to require us to pray with our mother. We did not, as she was then composed and comfortable. They retired, and I sat by her-side; and as she was at rest, I commenced writing. At half past ten o'clock, the main artery of her thigh burst, and, with a groan and a gasp, in two minutes my affectionate mother was dead. How frail is human life! Her burial was attended on the 23d, by Elder Peter Young.

December. I tarried ten days in Kittery, Portsmouth, and York, and attended fifteen meetings; then journeyed to Wolfborough and towns adjoining, holding there seventeen meetings, and attending the burial of Isaac Jones, a truly godly man. He was the man who first received me to his house in Wolfborough, when a stranger, and at whose house I had many glorious reformation meetings. His death was occasioned by a sting on his head by a honey bee. Returned home on the 27th; visited and preached daily, as usual; baptized once. On my return, I was informed of the manner in which Christmas, the supposed birth day of Christ, was insulted. The manner usually was, shooting, gambling, dancing, drinking, &c. In one discourse I took occasion to show the wickedness, and insult to Christ, which brought the indignation of the ungodly fully to light; it being the same evening that a frolicking party were holding their vain sport near by. Some of satan's servants were at the meeting, but left in a rage, went to the *dance*, and misrepresented my remarks,

as is always the case. Certain youths bound themselves together, to beat or kill me, by privately laying in wait for me. My friends felt uneasy for me, but I had no fear of the threat. How hard the wicked will labor to defend sin. If Christians would be as faithful and zealous for their master, as satan's subjects are for theirs, truth would triumph gloriously. We closed the year by holding a meeting until *two hours* into the *new year*. It was a powerful time, and not without hopeful conversions to Christ. 1814

CHAPTER X.

BAPTISM AT FARMINGTON, N. H.—A SEVERELY COLD FRIDAY, FEBRUARY 14TH, 1817—BAPTIZES WHEN QUITE SICK—VISITS NEW HAMPSHIRE—ATTENDS A GENERAL MEETING AT NEW DURHAM—BECOMES ACQUAINTED WITH O. E. MORRILL—A HAIL STORM—ATTACKED BY A PREACHER AT WOLFBOROUGH—SPEAKS OUT ON THE SUBJECT OF TEMPERANCE.

1817. I remained in Kittery until the 13th of January, holding meetings constantly, either for preaching or church labor. On the 13th, by special request, I set out for Farmington, N. H., to assist the church there in its labors. When I arrived there, I found the church assembled, and wishing to *disband* or *disorganize*, and for such as were united, to begin anew, or re-organize. I informed them that I could not aid them in so doing. I had no example in the New Testament to sustain such doings, in order to avoid labor and church duties with offenders. But I would help them in laboring with transgressors. We would reclaim what we could, dismiss such as wished to leave, who were in good standing, and cut off the incorrigible. On the 16th, I baptized Mary Peavey and Betsey Peavey. The baptism was attended with unusual seriousness. The

river was frozen *strong*, but a place was cut and the ice cleared, twenty feet long and four wide.

I returned home, and was presented with a very acceptable gift—a suit of new clothes. I never hired out as a preacher for any term of time, not even for a single day, but endeavored to do my duty, whether the people did theirs to me or not; and though I preached to so many thousands, I often had to return home to supply my purse, until my hard earnings, on sea and land, were brought very low. I preached several times in Kittery, baptized two excellent youths, and on the 31st, went to Scarborough.

February 1st, I went to Gorham. Met there two female speakers—H. H. and A. W. They were Free-will Baptists. They seemed to give good evidence of their duty to speak publicly. They both married preachers. Some Friends, or Quakers here, were offended at my preaching about a future resurrection and judgment. Visited Windham, Gray and New Gloucester. In New Gloucester about forty had lately hoped in Christ.

This was an extremely cold month, and the snow was very deep. I suffered very much in getting through to my engagements: On the 13th, preached in Hebron, and on the 14th went to Buckfield. This was a cold Friday, and will long be remembered. Many froze themselves badly. A number were frozen to death; some by means of *rum*. The light snow and wind rendered traveling dangerous. I lost my hat, and froze myself before I reached a house. The first house I reached took me in; their name was Hutchinson. A circumstance occurred here which I will name. Two young men, in the evening, were taken violently sick; one with bilious colic, the

other with dysentery. Having suitable medicine with me, I administered to them. The youngest supposed I saved his life. The next day my friends found my hat. On this cold day, a poor widow, to prevent freezing, left her child, went to obtain a rail from a fence to make a fire, but could not succeed in clearing it, and froze to death, standing by the rail. A man froze to death in the road with a jug of rum between his feet.

On the 15th, I succeeded in reaching Livermore, but suffered severely. 16th, went to Jay and Wilton. It being Sabbath the people were at meeting, and I preached to them day and evening. They thought some one had given me their history, but no one had, save my inward impressions. I then went to Farmington, Me., and preached. Many attended these meetings as it was my first visit to this section of country. The Lord had many saints in these regions. There were also many Universalists. They reported that "I took their building to pieces, laid it apart, stick by stick, and then threw the pieces away."

Returned to Wilton and preached, and then visited Mount Vernon. Here several preachers and many people from a distance came to hear the "strange, singular preacher." The text I used at that meeting was, "Love the brotherhood." The brotherhood was described, how they became so, their love to the saints, and its results. Many wept, some rejoiced, and sinners were alarmed to find the consequence of not being of said brotherhood. It was a good time. I then returned to Gray, preached and baptized, and the month closed.

I labored until the 13th of March in Gray, New Gloucester, Pownal, &c. A Dr. Little and a lawyer opposed

me considerably in New Gloucester. They accused me of writing or of having written discourses, which was not the case.

I was suffering the effects of my cold and freezing, and was quite unwell, having a dysentery and quite a fever upon me, when two men requested me to baptize them. To satisfy them I did so, which was wrong. I succeeded in getting to Gorham, where I had a trying time. My exposure, labor and fatigue had deranged my whole system; but H. H., a Thomsonian practitioner, rendered me great relief. He used very powerful medicine, which had a severe operation on me, but relieved me. After a powerful steam and sweat, they poured ten quarts of cold water on my head and naked body, and the next day wrapped me up and carried me three miles, where I preached twice, and at evening I was carried two miles more where I preached again. I was very feeble; but, however, I did not *die*. Several cried aloud to God for pardon of sin.

As I was unwilling to cause a disappointment, I was carried to Windham and preached nearly two hours. I believe the Lord blessed His truth, but I was so feeble at the close that a bed was brought into the room for me to rest. On the 19th, I was conveyed to Gorham, (Fort Hill,) and by urgent request, preached. Heard the experience of three, and went to the river and baptized them. After being dry and warm, was conveyed four miles farther and preached again to a meeting of strangers who were very serious. I was not deranged in doing so. I felt so much for perishing sinners and dull professors, I could have no peace but through warning them. While I was

preaching or praying my feelings would be so deeply wrought upon that I felt but little infirmity. When my duty was done, my strength was gone. I could take but little food, and would have restless nights. In this feeble state I was conveyed to my appointments.

I reached Kittery on the 22d ; preached once, but another cold by exposure prostrated me. I was carried to brother B. Johnson's. Brother and sister Johnson were excellent nurses, and well skilled in the use of medicine. They administered such remedies as were needful, and though the operation was severe I was soon relieved, but was not able to preach again until April.

I spent the most of April in Kittery, occasionally visiting Portsmouth and York. I was very much tried in mind at the commencement of the month ; remained rather feeble in body ; had several meetings, some of which were truly refreshing, and some of the youth were led to the Savior. In Portsmouth had one good meeting, in which a fatherless youth, formerly of Kittery, cried to Heaven for a heavenly Father. I visited the north part of York among strangers ; had a meeting in which the Lord gave me great life and power. A youth, of the Presbyterian church, cried aloud, warning her mates. It was a weeping time. Sometimes I was scarcely able to stand to preach, but the power and spirit of truth took away my infirmities. On the 9th, I received a letter informing me that my good, faithful brother, Elder John Colby, had given up to die ; and on the 18th, was informed that brother Moses Howe was also so unwell that he had to cease preaching for a season. I felt to say, Shall all the laborers cease because of the hardness of the people ? Having received some letters

from the East in relation to trials in Zion, and being too unwell to visit them, I wrote, giving such instruction as I could. Had some battles with disorderly walkers who had combined to make disturbance.

Labored in Kittery, York, Berwick and Portsmouth until the 29th of May. Had some severe trials of mind, and at one time thought I could preach no more. I had severe trials, also, on account of the disobedience of professed Christians; for often when the Spirit of God was evidently operating on the minds of sinners, and calling the saints to bear testimony to the truth, they would grieve the Spirit and thereby bring darkness upon their own minds and death into the meeting; but during the month had many good reformation meetings, and saw some souls converted. Had two baptizing seasons. On one of these occasions a Presbyterian sister led her daughter to the water and rejoiced to see her, with others, follow Jesus. The good minister was present, and though he did not administer the ordinance himself, yet he gave his cordial consent and countenance, for he had previous to this led his wife and daughter to the same baptismal waters.

On the 4th inst. I preached at the same place where I was ordained by *man*. A very large body of people collected, and some wept; but they were a hard people. Some smiled and wondered at my calling grog shops, "the Devil's slaughter-houses to kill souls." At one time, like Paul, I preached by the "river side where prayer was wont to be made." A large congregation were together, and strange as it may appear, I was the only man. At one meeting, held for those who wished to be baptized, to relate the Lord's work on their hearts, we were astonished

by an ignorant youth, and wondered at the Lord's mercy to the child. I felt that I had respected persons too much, and was condemned therefor. Visited a woman eighty-nine years of age, who was firm in health, a stranger to *pain* or sickness, and eyesight good, yet without an evidence of salvation, while a neighbor ten years younger was languishing with pain and putrefying sores, and crying for relief, even by death. I was led to wonder at this contrast in mortals. God only knows. On the 29th, went to Farmington; met many people, and three preachers. Had a good meeting. On the 30th, parted with J. Badger and wife who were going to Genesee Falls to reside and preach. 31st, rode to Wolfborough in a hail and rain storm. I found that three sisters in Jesus had gone to the grave during my absence. When I entered the house of brother Jones, whose burial I attended on the 24th of December, and whose house had ever been a home to me from the *first*, I found sister Jones was one of the number who had gone to rest. None can describe my feelings as I gazed on the children, and took the two babes in my arms. "Dust we are and unto dust we must return."

June 1st, met many people at Wolfborough, from several towns; the Lord assisted in preaching his word; some gave in their testimony, and warned the wicked to flee the wrath to come. On the 3d, went to Tuftonborough, preached and baptized. Had some more meetings, and then returned to Wolfborough; had some meetings there, and on the 6th, at evening, went to Ossipee, in company with Elder Noah Piper. Although some had gone to the grave, and two were buried in one grave in Wolfborough, yet many remained careless. At Wolfborough I was

attacked by a preacher, when I felt the need of grace to keep down MARK. Some men's skill is to have their will. Some souls were brought to repentance. Preached at Brookfield, in a stable, to hundreds of people, and He who was born in a manger, was present also.

On the 14th, went to New Durham, and attended the Free-will Baptist yearly meeting. There were several preachers who were very much out of their lot, but Elder J. Buzzell spoke for the Lord, and did good. Being very unwell, I had but a short testimony, and felt the need of preachers having wisdom and true understanding to know what kills converts, and what builds Zion. How much crushing in meetings where self, pride and ambition rule. On the evening of the 16th, at 10 o'clock, the Lord raised trumpeters who gave the alarm to the people.

I then visited Farmington, and had a solemn season; saints rejoiced and sinners wept. Visited South Berwick, preached and baptized. There I met with brother Obadiah E. Morrill, a young man from New Hampshire. I found him profitable to the church of God. Returned home, and had several meetings in Kittery; one in Portsmouth, with Elder Moses Howe, whose health had improved. Went again to South Berwick. Found one who had been three and a half years in distress of mind, happy in Jesus. Attended to church labor. The Lord was at work, and so was satan, for he was trying to get some of the disciples to believe and practice contrary to Scripture and reason, under the idea that they had received new light beyond God's word. I endeavored to show the church the importance of *cleansing the house*, by putting the evil ones from among us. How many who were once humble, have,

for the gratifying of self and lust, turned back. Preached once in Somersworth.

On the 4th of July, as usual, we met for religious worship at South Berwick. At 2 o'clock, a large body of people assembled to bury Nathaniel Grant, aged 74 years. It was a very solemn season. The widow, six sons, six daughters, and many friends, followed the deceased to the grave. On the 5th, we had appointed a church meeting. Before going to the meeting, I visited the family of the deceased. On my way I had an exercise in my mind about hail, but thought as it was warm and very pleasant, where can it come from? When I arrived at the house, I found the friends, with some neighbors that had come in to weep with them, in great distress. We began to pray, and the good Spirit met us in power, and soon the hail, of large size, came in torrents, roaring terribly. It came in a vein of about a mile in width. One young man fell and cried for mercy; another followed, and soon a third; also several of the young women of the house, and neighbors present. The son, Nathaniel, had no sooner fallen and cried to Heaven for mercy, than the glory of Christ filled his soul, which made him shout the high praises of God. A sister who had been converted about three years, and another two weeks, joined him to give glory to the Lord. I told them I had preached all I could, and now the Lord had a more powerful preacher, called hail. The scene was solemn.

I went to the church meeting, and endeavored to show them God's order in his house. It appeared that we had done our duty to three, according to the New Testament, and that they had gone out from us, and it was so recorded,

but three others, who were worthy, united with us. Thus Zion's ranks were filled. I then rode to Elliot, and stopped all night with my real friends, M. Hammond and family. Preached and visited daily, in Kittery, York, Elliot, Berwick and Portsmouth, until the 22d. Saw some souls bow to Christ. At one meeting, some were offended and went out, because I preached truth in a manner to try hypocrites and deceitful and careless people. In visiting the sick, I found that butchering is too often considered doctoring, and killing is thought to be curing. I concluded there were roots and herbs, gums and barks enough growing in our fields to cure all curable diseases.

On the 22d, started on a journey North, in company with brother Morrill. Rode to Sanford, and stopped at the house of brother Swett, the clergyman of that town, whose wife was brother Morrill's aunt. We were very cordially received, and kindly treated. Visited Shapleigh, Wakefield, Ossipee, Wolfborough, Tuftonborough, and Brookfield. Saw much of the glory of God in several of these places. Some rejoiced in the Savior, while others were crying for pardon. Some could neither eat nor sleep. The 28th, I preached at Tuftonborough. It was a day that cannot soon be forgotten. While many were crying for mercy, for the King's arrows had sunk deep in their hearts, a schoolmaster said there was no chance for him; he must go to hell. He had been a very upright man, but found his righteousness could not save him. True seekers will find Christ their righteousness. I felt at this time to cry mightily, that the Lord would send forth laborers into his vineyard. I could but think good was done, though July was gone.

August, I commenced at South Berwick. Had several good meetings in that town, baptized some converts, and broke bread to the church. Visited Lebanon, Elliot, York, Wells, and Portsmouth. Had some good seasons in preaching Christ, and saw some turn to the Lord. Baptized at Kittery. Had also some severe trials. To see those who professed godliness, turn again to the world for the sake of its riches, honors or pleasures, to me is distressing. I found my brother Elias Smith had sunk into Universalism. The effect of leaving preaching for men's souls, to doctor their bodies. Why will men leave God and get NOTHING. But while some were leaving God and his cause, other circumstances occurred for the furtherance of the gospel. On the evening of the 10th, a place that had formerly been an old rendezvous for dancing, was opened for the preaching of Christ. It was a solemn and glorious season.

On the 15th, attended the burial of brother William Boston, of Wells. I now started on a journey East. Had a conflict with the *old man*. My horse was a high spirited, cross animal, and it seemed that the Devil had power to try me. I resolved to sell him on my return.

On the 16th, rode to Scarborough, where I met brother C. Phinney, and found a glorious reformation. I then preached at the north or new meeting house, and then at Dunstan Corner, so called. In these meetings the Lord gave the power, and the people felt the effect. Visited Gorham, and preached to the people. Here I met H. H., who attended me when sick the March previous, and who was still laboring for the good of the bodies and souls of men. From thence to Gray, New Gloucester, Yarmouth, Pownal, and Durham. At Durham, I attended the Free-

will Baptist quarterly meeting, which was held in a grove, near the Androscoggin river. Had much freedom in preaching the word. The saints rejoiced and sinners wept. Visited Brunswick, and found the saints of different names united and happy. Had a few interesting meetings. Crossed the river to Topsham; preached to a small company; found much prejudice.

Returned to New Gloucester by the way of Freeport. At New Gloucester I spent the Lord's day, which was the 31st inst. The people collected from North Yarmouth, Pownal, Poland, Raymond, and Gray, to hear MARK FERNALD. There were more assembled than I had ever seen in that place before. The Lord gave me his word from Ezekiel xviii: 20, and Acts xvii: 30, 31. Those meetings will be long remembered. I felt in one of these discourses that I was preaching a burial sermon, and told the people my feelings. At evening, some fell from their seats crying for mercy. The meeting continued until one o'clock, the next morning. Some found mercy.

September 1st, I preached at Gray Corner. One cried aloud for mercy, which alarmed the great folks, so called. Went to Minot; visited a man who appeared just alive. I was informed that his support was ten gallons of sweetened water and a little flour in it, the most of which he drank in the forenoon; a strange complaint.

Visited Lewiston, Lisbon and Bath. Had some good meetings, but found many professors too worldly minded and too much conformed to the world. On the 6th, crossed the Kennebec river, to Woolwich, and attended the Free-will Baptist yearly meeting. That was a good annual feast. Many were convicted and some converted.

In the evening I preached at Wiscasset. During this journey I preached in the before-mentioned towns, and also in Portland, Windham, Standish, Westbrook and in some other places. In some of these towns preached several times, besides visiting much. In the most of these places I met with a very cordial reception, particularly in Brunswick, where my Baptist brethren received me joyfully. At some of my appointments throngs of people assembled, and many of the meetings will long be remembered by reason of God's power.

I reached home on the 26th, having had a profitable journey. I found that cutting doctrine did not suit crooked people ; but, notwithstanding, it was the best. I found also that I could not suit all in visiting, for though I usually preached more than once a day I visited all in my power, yet those I could not visit found fault.

October 1st, went to Portsmouth and attended a conference of the Elders and brethren called "Christians."

Our object was to acquaint ourselves as perfectly as possible with the New Testament, and its directions to preachers and brethren in the things of God. Many met. At evening I returned home to prepare some medicine—a medicine unknown to others, which I learned from study, practice, a revelation, or all. It was the first meeting I had omitted to attend, though this was not my appointment. The medicine was to send East, and bore with such weight on my mind that I considered it my duty to attend to it then. The conference continued until 1 o'clock P. M. on the 3rd inst. Several subjects were discussed, but no measures were taken to help the distressed

and backslidden churches. Most of the ministers had rather preach than labor in the churches. I told them I had concluded to stand, like a pine stump, until I rotted out by death.

CHAPTER XI.

ATTENDS THE FREE-WILL BAPTIST YEARLY MEETING—
SPIRITUAL ANNIVERSARY—EIGHTEEN HUNDRED AND
EIGHTEEN COMMENCES WITH A REVIVAL—A SAVED
FAMILY—BECOMES PASTOR OF THE YORK CHURCH—
MEETS WITH FANATICS CALLED COCHRANITES—TOUR
EAST—REFLECTIONS UPON THE PHRASE “UNBOUNDED
LOVE OF GOD”—CONFERENCE AT GILMANTON, N. H.—
TOUR INTO VERMONT AND CANADA—MEETS ANOTHER
CLASS OF FANATICS CALLED OSGOODITES—A SOLEMN
DEATH SCENE—CONFERENCE AT PORTSMOUTH, N. H.

On the 4th, at an appointment of mine in Kittery, I was forcibly struck and greatly encouraged by the testimony of a child twelve years of age, who gave her views and feelings on worldly amusements, &c. On the 9th, having sold my horse, I borrowed a horse and rode to Berwick, but he was an old, contrary one. Visited South Berwick, Somersworth, Elliot and York, preaching in each place and seeing some signs of spiritual rain, as well as witnessing some spiritual wickedness. I frequently met with hard feelings for opposing wickedness in professors, but truth must come. I reached home on the 16th, re-

turned my borrowed *horse*, and felt quite *relieved from my bondage*.

On the 20th, I started on a journey North. When I arrived at Wolfborough, I found some happy in the Lord, who were in distress of mind when I last saw them, which greatly cheered my heart. Had several meetings in Farmington, Brookfield, and Wolfborough, which were rejoicing and weeping seasons. Baptized at Wolfborough. On the 31st, started for Gorham, to attend the Free-will Baptist yearly meeting.

The meetings and conference were held on the 2d and 3d of November. I preached several times; the Lord helped me remarkably, especially on the evening of the 3d. I then visited Newfield, and returned to Wolfborough. I found at one time while visiting, three converts in the road with three distressed souls, reading, crying, &c. They remained there several hours, seeking the Lord. On the 9th, visited Tuftonborough; had several meetings, and on the 12th, went to Ossipee. On the 17th, baptized at Wolfborough, having attended many meetings in these several towns, and also in New Durham. I returned home on the 27th. Met Nancy Shepard, a female preacher, who held a meeting in the north part of the town. It was a large gathering. Preached to the people in Kittery the remaining days of the month.

December I commenced in Kittery. The 4th, being Thanksgiving day, we had meetings, and in the evening I rode four miles to prove the Devil a liar. A dance was to come off that evening, and the dancing people had given out word that they would break up our meeting if we attempted to have one. I told them, *guns* that snapped,

did but little execution. We had a large gathering, more than could crowd into the house, and the word came with power.

On the 6th, attended monthly conference, and at evening wrote till one o'clock, this being the anniversary that closes ten years of my pilgrimage toward heaven. O, the good will of Heaven to me. How many dangers and snares I have escaped. How many trials and difficulties I have surmounted. And how many thousands I have preached to, that in all probability will never hear my voice again; I never shall see them more, forever. I have traveled thousands of miles to preach Christ, but O, my weakness, short comings, and imperfections. Hoping my future moments, whether few or many, may be improved better than the past, I drop my pen to rest my body, trusting in Heaven for protection, and that through grace I shall yet overcome, and reign with Jesus in glory. Amen.

Attended meetings on the 7th, and baptized three. Had a meeting on the 8th, and on the 9th received a visit from brother John Boothby, from Saco. On the evening of the 10th, we had a meeting at our old Israelitish mother Ingraham's, who had *used* religion seventy-eight years, and still loved it as well as ever. It was profitable, yea, blessed to meet with this old pilgrim. It was truly encouraging to the young, as well as to the aged. She was in her ninety-third year, and waiting to go home.

11th: wrote several letters of advice and council, and prepared to take a tour, which I commenced that evening. Visited Elliot, South Berwick, Farmington, New Durham, Wolfborough, Brookfield, Ossipee, and Tuftonborough; having meetings in these several places. On the 31st, the

last day of the year, I baptized at Wolfborough, in Smith's Pond ; then rode to Brookfield, and held a meeting to close the year, at Charles Giles's. The meeting was attended with great power, and Jesus got the honor of conquering souls.

1818. January 1st, the work of God went on gloriously in Brookfield. I rode to Wolfborough, and baptized two middle aged men, two women, and two young men. That was a good day. On the 6th, many met to hear the word. Mark Fogg, an aged man, gave us an account of his conviction and conversion. He said that, "six and a half years before, he went to hear me preach. He was at that time a Universalist; that three times he attempted to strike his brother-in-law, because he smiled at him, while I was preaching." He felt his Universalism shaken, but left the place, and fortified himself so much, that he said, that neither Mark Fernald, the Lord, nor the Devil, could shake him. He thought he had the Lord's word on his side ; but when he heard again, he lost all his armor. He then resorted to his strict morality, but that was not sufficient. He found no peace until he found it in Jesus ; and had waited until the present time, to be baptized. We repaired to the water, and rejoiced to see the cripple go down the banks of our Jordan.

On the 9th, I baptized John Furber, aged 76, and two young persons. Preached daily in Wolfborough and the adjoining towns, and visited all I could. The work of the Lord went on gloriously. On the 13th, I returned home. On the 15th, and 16th, brother M. Howe visited us, and preached the word of life. Remained at home a few days, preaching in Kittery, York, and Portsmouth, and

then started again for the hill country. Stopped at Elliot, South Berwick, and Milton, by the way, and reached Wolfborough on the 31st.

February. The roads were very much blocked with snow ; but the Lord was showing mercy to the people, and the king's highway was being cleared. I visited and preached daily, administering to soul and body, for several days. In several meetings, Jesus came down like rain upon the grass. While the Lord was at work the Devil was not idle, but continually striving to stir up discord. Mischief is too often done by telling hear-says.

On the 11th, though the roads were very much blocked, I broke my way to Newfield. From thence to Standish, and on the 13th, set out for Gray Corner. The traveling being so extremely bad, it was difficult for two carriages to pass each other. In Windham, I met two teams loaded with boards ; I did my best to turn out into the snow, and requested them to stop, but one of them drove against my sleigh, and broke it down, and went on his way. I tried to keep *cool*, but old MARK wanted to pay him, or seek pay and punish him, to do him good in the future. But vengeance is the Lord's. O ! the cruelty of numb heads, and hard hearts.

On the 14th, I found the benefit of understanding how to use *tools*, for by this means I got my sleigh repaired. Spent the remainder of the month in the towns in the region of Gray and New Gloucester. Met with brethren Obadiah E. Morrill, and John Boothby. Had a number of refreshing, and I think, profitable meetings.

As March commenced, great rains came on, which rendered it very bad traveling, and in some places it was

impossible to travel, and I had to give out my appointments conditionally. On the 3d, I visited a dying sister. There was something remarkable in that family, and something to encourage parents to pray. In the space of seven years, a mother, and five daughters died happy in the Lord; and in seven years more, the father, four daughters, and one son, (five more children) all the family, were brought to rejoice in Christ Jesus.

On the 5th, went to Portland. Found brother S. Rand, at home. But I found brother C. Phinney unjustly detained for twenty-one days, but Jesus was with him, and good was done by his confinement. It was cold weather; and though I attempted to preach, it appeared to me there was not warmth for soul or body. Preached in Scarborough several times, and also at Windham, where in the evening a contribution was taken up, to release a preacher from unjust imprisonment. Went from thence to Wolfborough, preaching by the way at Newfield and Ossipee. When I reached my good friend Moses Thompson's, I found his wife, one of my best earthly friends, had gone to rest. She died happy in the Lord. Preached in Wolfborough, Tuftonborough, and Brookfield, until the 26th, when I started for Kittery, stopping at Berwick and Elliot, by the way. I found my friends well; but five of the towns-people had died.

April 3d, visited York. It was stormy. Two vessels were wrecked near the harbor. I thought how important that we strive to enter into heaven, and not shipwreck our faith before we reach the haven. On the 8th, attended the burial of the before named aged saint, Elizabeth Ingraham. Preached, visited, and labored with my hands

in Kittery ; also preached in York, South Berwick, Somersworth, Portsmouth, North Hampton, Hampton Falls, and Seabrook, during this month. Some did not like to have the "straight and narrow way" preached to them, but as that was New Testament preaching, I felt bound to preach it.

In May, I preached in Kittery, York, Elliot, Berwick, and Portsmouth. On the 24th, I accepted the invitation, and became pastor of the church at York. On the 26th, preached with power and freedom at the opening of a new house in Kittery. It was the custom with many to open a new house with a dancing frolic. The mistress of that house, in a solemn and powerful exhortation, showed the difference between opening a house with the old custom of dancing, and that of opening it to hear the gospel. In South Berwick, the saints were comforted, but satan's disciples tried hard to disturb. To God be all the glory, for the victory gained.

June 1st. The good work of the Lord was going on in Kittery, and the region round about, but previous engagements made it necessary for me to go North. On the 4th, I reached Farmington, and found our aged friend and brother, Anthony Peavey, was dead. He had been traveling Zionward many years, had lived to see nearly all his children converted, and one, John L., become a preacher of the gospel. At Wolfborough, Tuftonborough, and New Durham Gore, souls were turning to God, but in Brookfield my heart was pained to find some turning again to sin. Attended the Free-will Baptist yearly meeting. Many met, and good news was brought in from every direction. About two hundred converts had lately been

made to rejoice, in Parsonsfield, Me. Two female preachers were present, viz: Hannah Hubbard and Clarissa Danforth. They preached well. Good was done, but the vile conducted vilely, both in and out of meeting. On the 15th, the ungodly rabble met from several towns, to riot in gambling, music, drunkenness, and other loose conduct, commonly attending. Heard Clarissa Danforth preach several times in different places. The Lord blessed her with reformation. Returned to South Berwick, York, Portsmouth, and Kittery, and labored in these towns to the close of the month.

July 1st. At 5 o'clock, I met with the Congregational church and minister, who requested me to preach, which I considered a privilege and duty. Had an interesting season. Preached in Portsmouth, and on the 4th, it being the anniversary of our national independence, with others went to Berwick, where many met to hear the gospel, instead of rioting. However, some mean men called esquires, brought or sent some spirituous liquors, and other needless things for such a place. I requested that the religious meeting and the drinking meeting should be held separate. This stirred up some enmity, but they took my advice, and we had a good meeting. Returned to Kittery; and on the 5th, being about to take another journey, I felt to declare the old strait path of self-denial. On the 7th, preached at Wells, and though the people, through mistake, had been together two hours before I arrived, they heard patiently two hours longer. On the 8th, preached in Scarborough, and on the 9th, in Portland.

It was something of a trying time in these regions at that time. A singular man, named Jacob Cochran, had ap-

peared, and led away many after him who were called Cochranites. Some were good, honest souls, but they imbibed a hard, censorious spirit, taking zeal for the true spirit. I thought Acts ix: 31, gave rest.

On the 10th, I went to Brunswick. 11th, to Topsham. I then went to Harpswell. The Islands and adjacent towns afford a large meeting. I found but few disciples, but the day will not be forgotten. Returned to Brunswick, and had a powerful meeting. Some cried for mercy, while I was praying. Brother G. Lamb took me to Bath, and from thence to Phipsburg. Here the word cut its way. Preached at Georgetown, and brother Lamb baptized. Preached in Lewiston, Lisbon, Bowdoin, and Bowdoinham. Also in New Gloucester. Saw the saints quickened, heard sinners cry for mercy, and felt that good was done.

On the 30th, I started toward home, and on the 31st, preached in Portland. I observed the impropriety of speaking of God's love being unbounded. If it is so, wicked men, devils and fallen angels must all be included. It must extend to every word, deed, and action, however wicked; for unbounded love includes the whole; sin and holiness are all one, or in fact there can be neither. But God loved the world, not with unbounded love, but just so much, as to give his Son to save man, if he will accept the provision. The *bounds* of God's love *fall* inside of *sin*.

August 1st, resumed my journey. Went to Westbrook, thence to Gorham. In Windham and Gorham, there were, at that time, an humble, happy people, who undertook to live near Jesus. On the 6th, I arrived home. I seldom returned home, or visited any other place, where I had been before, though my absence was

short, without finding some very important change, often by sickness and death. Often did I leave persons in health, and on my return, found them near death, or gone to the grave. Very frequently it was so with the youth, and very often they were unprepared. O the importance of doing up life's great work in health.

On the 9th, an elderly woman (aged 72 years) related the work of the Spirit in her soul, which was a cause of rejoicing. We then repaired to the water, where I baptized her. I preached in my own, and the adjoining town of York, and in Portsmouth, until the 17th; preaching at evening, visiting in the afternoon, while I labored with my tools at carpentering in the forenoon. Saw one soul converted, and heard others cry for mercy; while in one instance, in York, my meeting was broken up by the spirit of the devil entering a professor, and causing a hysterical *dance*.

On the 17th, in company with brother M. Howe, went to Stratham, and spoke to the people. We visited in that tour, and preached to the people, in Hampton, Hampton Falls, Haverhill, Bradford, Rowley, Salem; brother H. went as far as Boston. At Hampton Falls, we met with brother David Swett, from Gorham, Maine, who had begun to preach. At Hampton, a good work of the Lord had just commenced, and though I preached with freedom and power, a young convert, who four days before, was in all the pride and folly of the world, out did me in wounding sinners. Returned home, heard Clarissa Danforth preach. On the 31st, went to Farmington, New Hampshire.

September 1st, proceeded on my journey. At New

Durham, the work of the Lord was going on gloriously. Visited Gilmanton. Attended a conference of elders and brethren. Had a good season, and agreed to meet again on the 3d of November, at Meredith. Went to Alton, and from thence to Wolfborough. Found some trials, but advised the brethren to keep still, and look unto Jesus. I found the Devil trying to prevent my usefulness, but truth cut its way. Preached at Tuftonborough, and from thence I went to Meredith. I preached there, but on the evening of the 12th, I lost part of my testimony by trying to be *fashionable*, (that is, praying before I preached.) I could preach the people up to the cross, but could get them no further. I told the people the Devil was trying to prevent a revival. Brother Moses Cheney said if he had been the adversary, he should have been mad at what I said, and I suppose the Devil was. On the 13th, Clarissa Danforth preached. On the 14th, she bade farewell to the people, to go home. The Lord wrought gloriously in this region. Satan was disturbed, and his children behaved foolishly. Preached at Guilford, where I met with Elders Blaisdell and Martin. Remained through a rain storm with William Blaisdell, a kind brother preacher. At Guilford, I also met with brother Davis. I baptized two men there. Having seen much of the glory of God, I left the region to go further north.

October 1st, I started for Vermont. Attended the Free-will Baptist yearly meeting, at Corinth. There was a great gathering of people, so much so that only a part of them could enter the house. I stood outside the door to preach. How well I preached, I never knew, but I felt well, and the people cried aloud with their *amens*, and

sinners wept, some of whom were so deeply wounded, that I kneeled and prayed with them, and then left. Visited Danville, passing through Topsham, Groton, and Peacham. I found many professors, and many had professed religion in the past two years, but little humility. A youth remarked, that the females wore *one ruffle*, when under conviction, *two* when converted, and *three* when they joined the church; and I concluded they would have *four* when they came to the *communion* table; for curled hair, ruffles, and ribbons, were extremely plenty among professors. By their fruits we can know them; but O! the awful deception of mortals, to mock God with a profession of being temples of the Holy Ghost, and still living in pride, vanity, wrath, and covetousness; and getting angry when reproved. I found one aged pilgrim, 82 years old, who praised the Lord, and some others who bore testimony to the truth. In one meeting, a man, who loved rum better than he did the gospel, opposed, but I spoke my mind, and that was, that drunken men and dogs get no good at meeting.

At Wheelock, I was cheered to find some happy in the Lord, whom I left, when there before, in the gall of bitterness. On the 11th, I went to Sutton. It was a solemn day to me. There I preached in the meeting-house of my deceased brother, Elder John Colby. My great love for him made it painful to see his friends and home, his books, and other things.

I tried, as faithfully as I could, to warn the people to prepare to meet him with Christ in glory. Preached in Burke, where I felt rewarded for my long journey. Thence to Lyndon, where the work of reformation was going on.

On the 16th, in company with others, went to Stanstead, Lower Canada. From thence to Hatley, and attended a quarterly meeting of the people called Free-will Baptists. My health failed, and I was far from home. I had doubts of the impressions and manifestations I experienced before I left home to visit Vermont and Canada. To think on others' ease and earthly comfort, I enquired, Why must I go? Why must I continually range the world? O! that mortals knew the worth of the gospel. Though sick and weak, yet resolute, I commenced preaching, and soon found for what I was sent to Canada. Saints soon began to rejoice, backsliders came home, and sinners were brought to Christ. When I preached at Stanstead I found some had come sixteen miles to hear me. At the plains the tavern-keeper tried to keep the people from attending meeting by introducing the doctrine of *three co-equals, co-essentials* and *co-eternals*, while I knew of no such Bible doctrine, though a very popular doctrine in the world; one of the doctrines of men, while God and the Bible has but one doctrine. However, we had a glorious meeting. An old man came eighteen miles to hear my farewell to Canada. The tavern-keeper asked smart pay, and he got it. I was disappointed in the people. I had often heard of a wicked set of runaways who had taken shelter in Canada, and expected to find a very depraved population; but I found the people civil and candid. Crossed into Vermont and visited Boston, St. Johnsbury, Waterford, Concord and Lunenburg, and then crossed the Connecticut river to Lancaster, New Hampshire, and rode to Northumberland. Visited Stratford, Columbia and Colebrook; then passed the Monadnock mountain and Mo-

hawk river, so called. Stopped at Stewartstown. I was astonished to find so many people attending meeting as I did here, a place that ten years before was a dense wilderness. I then went to Dalton, Littleton, Landaff and New Concord. Many people came out to hear the word. At New Concord the Lord had wrought a great reformation. The converts were happy, though too much conformed to the vain fashions of the world in *ruffles* and *bows*, but I thought the Lord would learn them better, if they followed Him. At Sugar Hill, so called, there was a great gathering of people in the evening. Some of them came seven miles. The Lord rewarded them, for we had a glorious season. On the 29th, I passed through Franconia and Lincoln to Peeling. In the Long Woods, I got hedged up by trees that were blown down, and only got through by leaping my horse. On the 30th, I reached Meredith, having been absent thirty days—traveled four hundred and eighty-five miles—attended thirty-five meetings, and preached thirty-one sermons. The Lord was good to his poor servant.

November 3d, the Elders and brethren met according to previous appointment, in conference, at Meredith. Our anxiety was to find the order of the church of the first born. Brother Moses Cheney presented a collection of texts or passages of Scripture, which he had collected, relating to the house of God. Though some took no part, and appeared to have no part with us, the most present encouraged the work, and it was published. It was called "The Believer's Assistant." I was very hoarse, but preached daily. Had but little rest at night, save in my chair, being troubled at my lungs. On the 6th, when we

attended to family worship in the morning, at brother Cheney's, his twin daughters, aged 15, bowed and cried for mercy. We remained in prayer until between 11 and 12 o'clock, when one was brought to rejoice in the Lord. On the 7th, in a family found two in distress of mind, one of which was sick. The people mistook his sickness. I prayed my mind before the Lord, and the man left his bed, went to the woods, bowed before Jesus, found pardon and received no injury. Heaven be praised for the Lord's way of converting souls. My lungs grew better; saints rejoiced, and sinners wept. Men, women and children cried for mercy, confessing their need of Christ. O, the strength of Zion's King to help such a worm as myself. I was desirous to visit Kittery, but the good work of reformation went on with such power at Meredith, that I saw no place to leave. There was a desire among some that our exercises and the tone of our voices should be moderate, but the converts, as well as myself, broke the *moderation rule*, and one who was most desirous for *moderation*, began to cry aloud, clap his hands, and even stamp. I concluded it was best to be careful about hulling the wheat before it was full grown, and not pull up tares in time of wheat blooming, but sow good seed and leave the event with the Lord.

On the 23d, I went to Gilmanton; preached to the people, and saw one converted before the meeting closed. On the 24th, baptized brother M. Osborn and wife, near sunset. From thence to Barnstead, Barrington and Rochester. On the 26th, went to South Berwick, and met with Frederick Clark, a preacher. Returned home on the 27th, having been absent three months, traveled about

eight hundred and forty miles, attended one hundred and ten meetings, seen much of God's power manifested and experienced much of His goodness.

In December, I labored in Kittery, York, Berwick and Portsmouth. Brother M. Cheney having published his "Believer's Assistant," I recommended it; but some wanted no regulations but what they called the Spirit. O, the folly of weak people. At Portsmouth they had prepared a large gallery for singers, and the unconverted occupied it, and as I would not set them at work many were disaffected, but I felt justified, as the Lord is only worshiped *in spirit and truth*, though many professors appear nearly blinded to the true worship of God.

Friends had compassion on me and furnished me with means to purchase some clothing. As the year ended I could but view myself an object of Heaven's mercy, spared to do good, and though I had traveled between twenty-five hundred and three thousand miles, preached three hundred and seventy-five times to thousands of persons, besides attending conferences and church meetings; spent one hundred and twenty-five dollars, the most of which was given me during the year; labored with my hands at my trade; prepared medicine for the sick; visited the afflicted, and seen many converted, yet I feared I had not been as profitable as I might have been. I found also that I had my badge of honor, viz: "Reviled for Christ's sake."

1819. January: Visited Stratham and Hampton, New Hampshire, and Amesbury, Newburyport and Salisbury, Massachusetts. Thence to Seabrook, New Hampshire, and on the 9th, met with brother John Harriman at Hamp-

ton, and found a good reformation. On the 10th, brother Harriman and myself broke bread to the church. Met with Clarissa Danforth at Newburyport, and also at Seabrook. She warned the people with tears. At Seabrook one convert spoke for Jesus. On the 11th, went to Strat-ham, where I found brother Noah Piper had met the peo-ple for baptizing. A reformation was in progress. Saints were praying and enemies were raging. Preached in Portsmouth, Kittery and York as usual.

February 4th, I visited South Berwick and found a new sect, vulgarly called Cochranites, from Jacob Cochran, a man who had separated himself from all sects and every body else. He had been at South Berwick, and had left several of his speakers. Some of the church under my care had joined him, to the wounding of the body. I tried to talk with them, but it was all in vain, for I was considered by them in the dark.

A division had been in the minds of several women for sometime, who thought they must be leaders, but never developed itself until Cochran came. But the Lord will always remember Zion.

Returned to Kittery, and found a worthy sister dead, a sudden and solemn event: the wife of Maj. Mark Den-net, one of our first citizens. He was in the General Court, and arrived home but seven hours before his wife died. Truly, how frail is life. On the 13th, started on another journey. Visited South Berwick; preached at Farmington, then at Barrington, where the Lord had done great things. About one hundred and fifty had been converted in a short time. Went to Barnstead, where a series of meetings were held by J. Boody, J. Knowles, W.

Blaisdell, and M. Fernald. Thence to Gilmanton, and from thence to Meredith. At the Bridge, I found brother Peter Young, and a reformation. On the 23d, went to Gilford, crossed the Winnipiseogee to Tuftonborough, and from thence to Wolfborough. Found the branch of God's Zion there had had no meeting for three months. Oh! the need of faithful brethren, and faithful laborers. Visited Brookfield.

March 2d, rode to Tuftonborough. Again visited Meredith; preached in different parts of the town. A reformation was going on, but I perceived it was in some measure checked; I feared, by some who were not in the work. Injury is often done by ordering differently from the way of the Spirit on the enquirer's mind, either by formality or over-driving.

On March 9th, thirty-five years of my frail life ended. I had very serious reflections. I wanted to do the best I could, and all I could, for the cause of God, and have a clear mind before God and man. At Gilford, pride and worldly popularity had a searching message, both in myself and others, while the cross of Christ was held forth. On the 15th, a large collection of people were together, though the roads were bad; and among the number, were two men from Canterbury, or Loudon, called Osgoodites, from J. Osgood, of Warner, New Hampshire. They held that, as some men's sins were to go to judgment beforehand, they were to confess to the saints, who they said could forgive them. Also, that they were baptized by the Holy Ghost, and could heal the sick, and work miracles. They wanted me to join them, and said I should be brought into the liberty; this was soon decided, for I told them it would be

next to blasphemy for me to pronounce forgiveness of sins to any man, and I had rather pay a quarter of a dollar to a Roman priest or pope, than turn pope myself. At the evening meeting, we had a good beginning, but a bad close, for we had railing under the name of gospel truth.

I was styled a very odd man, and have always been called so; and I wished to be scripturally odd; not ignorantly and unreasonably so. Good Lord, deliver Zion from the many wild notions in the world about religion.

If I should see a white creature, supposed to be a lamb, going through a field of clover, in search of a bone, and when he found one, he should paw and growl over it, I should mistrust he had upper-fore teeth, and was a dog; so when I see a professor of religion in the field where there is gospel truth, searching for the failings of others, and if by chance he finds one, and talks much about it, I mistrust he is not a lamb of the fold, but a child of the Devil. Oh the 24th, returned to Kittery. On the 29th, John Simpson, William D. Moulton, and a young man by the name of Savage, all of York, were upset in the harbor, about half a mile from my home. A man was near, and the young man succeeded in getting into his boat; but the man was so drunk he could not assist them, and the other two men were drowned, leaving wives and children. Had it not been for rum they both could have been saved, if he had done his duty. O! the curse of alcohol. How important to be always ready.

In April, my health rather failed for a season, and I felt it was hard work to do nothing. I preached, and visited some, in York and Portsmouth, as well as in Kittery.

Tried to prevent a professor of religion selling the Devil's family medicines—ardent spirits.

May 8th, brother M. Howe and myself went to Amesbury, Massachusetts. Thence to Haverhill, and on the 12th to Methuen. Brother Howe returned to Portsmouth, and I proceeded to Salem, where I met D. Swett, and A. Foster. On the 17th, brother A. Jones arrived, which greatly cheered my heart. Also, brother S. Rand came to our help. Preached in various towns, and the Lord gave testimony to the word of his grace. At one place the clergyman took notes of my sermon, but I thought he would get but little good, until he broke off from *rum*. In Rye and Portsmouth the good work of reformation was going on, under the labors of brother Howe. I joined in several meetings with him.

In June, I took another tour, visiting those places where I had been preaching the word. I found some had gone to rest, some were sick, and some serving the Lord. In those days, we rarely had a meeting when the brethren and sisters did not exhort and pray, and often we had exhortation and prayer both from them ; while we rarely had a meeting when sinners were not wounded, and led to the cross. Proceeded on to Sandwich, New Hampshire, and met with the Free-will Baptists in their yearly meeting. Had some refreshing reports. Preached and visited from town to town, and returned home on the 19th. Saw some of the glory of God in our midst, though some were *tormented* with the truth. I still found the impossibility of pleasing Christ and the enemies of His cross; for the straighter I drew the line of Christ's rule for Christians, the more worldly-minded professors and the wicked would oppose

But I concluded to preach truth and live by it, and leave my opposers to meet me before the Judge of all the earth.

July 1st. Went to South Berwick, and revived the monthly conference. I found that a church could not prosper without regular or stated meetings, beside Sundays; and a monthly meeting for the whole church to come together, and every one to speak freely, I always found to be the life of the church. I found that several of the church, though they had not withdrawn their names, had gone out from us, and become the followers of Jacob Cochran. And, although Elder Ephraim Stinchfield had published his conduct, and although at a judicial trial the jury had rendered a verdict of "*guilty*" against him, of a crime that would have sent him to state's prison, and although while his trial was going on, he had run away, leaving two of his brethren to pay a bond of \$1800, yet they would not be won back, but still adhered to him. But I tried to discharge my duty.

On the 4th, which was the anniversary of American Independence, a large collection of people from various towns assembled, and truly the Lord was with us. In the evening, I preached at a place called Tatnic. On the 5th, preached at Wells, where the Cochran delusion had some influence, but was dying out. 6th, preached at Cape Neddock, (York.) There was quite a reformation there. Brother S. A. advised the people not to attend my meeting, as it was at a house where he did not feel free to go. He was a very singular man, and having very singular exercises, I felt grieved that he should lead the converts to do as he did. 7th, visited in the neighborhood of the Factory, at York, and preached at 4 o'clock. A

reformation was in progress there. 13th, preached and baptized at York.

On the 15th, I started on a journey East. On the 23rd, preached at Portland. Jesus helped me preach the way of the cross, and Elias Smith heard me. Had some conversation with him, but he appeared blind to his former experience. After visiting several towns, I returned home, and felt thankful that I had been preserved through a contentious season, both in meeting E. S. and among a new sort of religious people whose exercises were seductive and leading to carnality. I felt I needed a fourfold share of grace.

August. The Lord revived his work in York. On the 4th, I spoke at the Neck, so called. Party spirit seemed to hinder the work. I felt tried and cast down in my mind, while I thought on the care of so many churches, and none to help me. Gospel preaching was scarce, iniquity abounding, and spiritual delusion prevailing. I was much worn down, and thought I would remain at home and recruit, but my mind or Christ's Spirit said, go to Berwick, and I said I wont go for the people, but I will go for the Lord, *live or die*. I went, and the glory of God was revealed. A line was drawn between the pure Kingdom and defiled Babylon. In returning home I began to reflect: why must I labor, and journey, in heat or cold, snow or rain, night and day, well or ill, while others can retire and rest, and take their ease at home? Something said, Boast not of tomorrow, but endure affliction; do the work of an evangelist, and make full proof of thy ministry. I must go, trusting in the Lord, turning my eyes from others' engagements, and seek my fellow men's good.

Soon I am done forever, and must appear before my Judge.

I must be called odd, proud, boaster, and opposed to the power of God, by some religionists, but soon all will know what is God's power and what is man's zeal ; who is proud and who is Christ's servant. Jesus, help me.

On the 9th, preached and baptized at York. Had a solemn time, but injury was done by a brother who undertook to drive Universalism by what I called railing. O, the need of wisdom dwelling with prudence, to draw and not to drive.

I felt if Christians would abide in His holy hill, they must walk straight. Had serious thoughts about those who thought they were going to heaven and yet lived like the vain world, and ministers who were stupid and formal without the power of Christ in their souls, and yet say they preach the gospel. Lord, undeceive them, and let their hearers escape the deception. Visited Salisbury, Methuen, Haverhill and adjacent towns. During this month saw much of God's power in the convicting and conversion of souls. Saw one man dying, who had lived a life of sin and opposition to religion, but his distress, solemn warning, and invocations were enough to awaken every sinner. Destruction, destruction to the workers of iniquity. Lord, help me to warn mortals to escape hell.

September. Preached on the 1st at Hampton ; 2d and 3d at Portsmouth. Saw some of the power of God displayed through the influence of truth, and I sang,

Now the truth is gaining ground,
By its testimony ;
Weighty testimony sounds
Sweeter than the honey.
Humble souls begin to see,

In the heavenly mystery ;
And they hold and preach, and sing
Christ the great salvation ;
Let the testimony ring
Through the whole creation.

I journeyed the latter part of this month in New Hampshire and Massachusetts.

On the 1st day of October, I was at Salem, Massachusetts. On the 3d, preached and baptized. Met with brother Simon Clough there. My brethren and friends at Kittery, and elsewhere, in consideration of my constant labor and much travel, thought it proper to assist in the purchase of a chaise, and it being finished, I took it on the 5th, with much gratitude, wishing it might be one means of lengthening my life, to preach. On returning to Kittery, I preached in several of the intermediate towns. Preached in Kittery, York and Portsmouth, several times, and on the 27th met with several preachers and brethren of the people, called "Christians," at Portsmouth, who assembled in conference, for the purpose of consulting on the best means to assist the churches, and preserve union, and to convince each other of the need of more Christian union and fellowship with all *Christians*. The conference continued until the first day of November. Many people attended at our public meetings. On the 31st, which was Lord's day, many of the preachers went out to different towns, in the vicinity. Brother Ebenezer Knowlton, of Pittsfield, New Hampshire, accompanied me to Kittery.

November 4th, I started on a journey to preach the "word of this salvation," wherever doors might open. On the 6th, met in the yearly meeting of the Free-will Bap-

tist Society at Gorham, and on the 7th, there being many people, brethren J. Buzzell, and J. Foster preached at the town house, and I preached at the meeting-house; both houses were well filled. The meetings were good, and we had no contention about it. At evening several preachers improved. From this day's labor, a reformation commenced. On the 8th, I preached at Scarborough, to an uncommonly large assembly. The Lord helped indeed, and I enjoyed such a season as I had not for months before. However, I was bound to *love and leave* the people. The roads were extremely bad for the season, and on the 9th, it snowed, and it was an extremely dark day; but though it was *black* instead of *dark*, at evening, a goodly number assembled at Portland, to whom I spoke. After preaching at several places in the region of Portland, I started for the interior of New Hampshire, although the traveling was bad. On the 17th, preached at Limerick. Many came to hear the word, and I think remembered it. On the 18th, rode to Ossipee; got dinner after dark, and then preached to a large company of people. Jesus helped me, I know, and the people believed it. The meeting closed late, but with much love. Preached in the several towns in these regions where I had before labored, and returned to Kittery on the first day of December. On the 10th, when about going to an appointment at York, a vessel in the harbor gave a signal of distress. Three others with myself went to her assistance, and by this means I failed to meet my appointment, which was the first public appointment of my own that I ever failed of fulfilling. But I did my duty. During the month I preached as usual, holding meetings in Kittery, York,

Wells, and Portsmouth, some of which were profitable ; but as the year closed, I felt, that notwithstanding my good resolution at the beginning of the year—to serve the Lord, I had been an unprofitable servant. When shall I be more holy ? Life is a stream.

CHAPTER XII.

TOUR INTO MASSACHUSETTS—BAPTIZES A CRIPPLE AT NEW CASTLE, NEW HAMPSHIRE—TOUR EAST—CONFERENCE AT CORNVILLE, MAINE—MEETS WITH LORENZO DOW—CONFERENCE AT ALLENTOWN, NEW HAMPSHIRE—TOUR SOUTH—MEETS WITH DANIEL HIX—CONFERENCE AT WINDHAM, CONNECTICUT—PISCATAQUA RIVER FROZEN OVER—TOUR NORTH—MEETING AT ANDOVER, NEW HAMPSHIRE—JESSE THOMPSON ORDAINED—CONFERENCE AT NEW BEDFORD—CHARLES MORGRIDGE ORDAINED—MEETING AT WESTERLY, RHODE ISLAND—A SEVERE SICKNESS—CLOSES EIGHTEEN HUNDRED AND TWENTY-ONE.

1820. January. I feared my own heart more than other foes. On the 4th, was much revived and comforted by a letter from Wells, stating that the effect of my last visit at that place was the commencement of a good reformation. On the 5th, started on another tour. Rode to Middleton, thence to Wolfborough, Brookfield, and Tuftonborough, preaching as I went, in some places once, and in some places more than once. Found a revival in one district in Tuftonborough, as the result of my last visit there. At another district, however, truth found many of us where we ought not to have been, and we saw the need of

living where the truth will not condemn us. Proceeded to Meredith, and was joyfully received ; and on the 15th, I met the people, brother Cheney and the Lord with them. On the 16th, preached also, and Jesus gave testimony, though through such a worm as myself. 19th, visited Barnstead, where the Free-will Baptist quarterly meeting was in session. That day, as well as many other days, I had great casting down in my mind ; was too much unreconciled to the cross-bearing way of Christ, and wondered why I could not live as many others did, who conformed to the world and yet appeared happy. But I said, hush ! They are not my pattern. I must look unto Jesus.

By request, I attended the conference in connection with the quarterly meeting ; some young speakers related their evidence of being called to preach. On the 22d, accompanied brother Ebenezer Knowlton to Pittsfield, and preached to the people there. On the 23d, while speaking, I was stopped by a messenger announcing that my well beloved brother J. Y. Burgin, of Portsmouth, New Hampshire, was dead, and to be buried on the following day, at 2 o'clock, P. M. That was heavy news to me, as I scarcely knew the man on earth I loved and prized as I did him. I finished my discourse, which was lengthy, and I think not lost ; at sunset left Pittsfield, arrived at Durham at 9 o'clock in the evening, and at Portsmouth the next morning. Four preachers and much people were in attendance at his burial, to pay their tribute of respect to a godly, upright saint.

Joseph, a man of earth,
Yet knew the heavenly birth ;
A magistrate of worth,
And deacon, sound in truth ;

A Christian strong in faith,
Now lies in earth beneath,
In heaven he will rest
With his beloved Christ.

In the evening I spoke from 2 Timothy iv:7, 8. On the 30th, a general meeting commenced in Portsmouth, but the weather was such, that the meeting was not so well attended by brethren from abroad, as usual; yet it was a good season.

February. Some circumstances occurred to prove that my cross-bearing testimony, which had been much opposed, was Christ's rule, and it gained ground. That gave me some reward for my labor.

I labored with some who had joined a vain dancing party, and for other light conduct contrary to the word of Christ; and as they would not remove their stumbling blocks of iniquity, we removed them from the church. Visited and preached in several towns around Kittery, and attended upon the sick, until the 23d. The knowledge of God's vegetable medicine enabled me to give relief to many suffering bodies. By earnest solicitation, I visited the church at Portland. I labored with the church in that place, visiting a few of the neighboring towns, until the 6th of March. Could not always tell when my preaching did good, and when my labors were efficient.

Returned to Kittery, and on the 9th, went to Portsmouth; but it being stormy, had no meeting, and I was not much sorry. Thirty-six years of my life were gone, and I felt dull. Why I felt so, I could not tell. I labored to obey the gospel in all things. Traveled day and night in storm and calm, visited sick and well, and administered to both soul and body. I queried, who are they

and how do they feel who say they fulfil all the will of Heaven? I feared they made a mistake, and I could but say, Lord pity them, and my soul and body too, and keep me safe to thy kingdom of glory. I hope to overcome, and see my foes converted. I labored both with head and hands a part of the time. Before the month closed, saw some of God's glory in beginning a revival.

I had felt sunken very much in my mind, to see the low state of Zion; her sons slain, and her daughters carried captive into the spirit and customs of the world; but as April commenced, a good work of revival was witnessed, and on the 9th, I had the privilege of baptizing one convert.

On the 6th, was the State Fast. A man who would not obey his profession, or the governor's proclamation, but attended to his own business, was taken sick the day following, and died in two days. Those who have no time to obey God, must find time to die.

On the 25th, rode to Salisbury; 26th, to Newton, and in the evening went to Haverhill, and met F. Clark in his meeting, which was too dull and formal. Preached from place to place until I reached Salem, when I was taken sick; but having medicine with me, I attacked my complaint, and in two days, conquered it. Having but a little time to stay in Salem, much people came to the house of my stay, to whom I preached.

May 1st, I rode to Haverhill. Had a good season in Haverhill, and in Salisbury. The Lord was operating on the minds of the people. Preached from town to town, until I reached home. On the 11th, at New Castle, a woman, who had been lame nineteen years, and was so helpless that she had lost the use of her tongue, and was

only able to relate the exercises of her mind by hymns and passages of Scripture, requested baptism. Accordingly, two brethren carried her to the water, and I baptized her. This ordinance gave her much strength of mind, while it was a scene of thrilling interest to those who beheld it. On the 13th, attended the burial of the wife of my highly esteemed brother, John Rogers. 23d, went to Farmington, N. H. 24th, was requested to go with brother John L. Peavey, to New York. I concluded I had enough to do in New England at that time. 26th, had the hardest snow storm I had ever known at that season.

On the 27th, I organized a church at Tuftonborough, consisting of eighteen members, who took Christ as their head, and his testimony in the Scriptures as their law. I was frequently called on to visit the sick, as a physician, and because I helped some, many called me who had incurable diseases, thinking I could do what I could not perform.

June 1st: returned to Kittery; from thence to York, and baptized two converts. On the 7th, baptized again at York. 8th, preached and baptized at Wells. 9th, preached at Portland. Met Elder William Ashley, of Georgia, there. After preaching in several towns around Portland, crossed the Androscoggin river, and preached in Lewiston. Thence to Green, Monmouth, Winthrop, Reedfield, Belgrade, and Waterville. Had some freedom, but did not feel at home. The love of money seemed to be rooted and growing in evil. Proceeded to Fairfield, and crossed the Kennebec river to Clinton, and thence to Canaan, and met with Elder Joseph Merrill. After shar-

ing the hospitality of his house, he accompanied me in journeying farther.

As I entered Canaan, I could but hope, that I should through Heaven's tender mercy enter the Canaan of eternal glory beyond sorrow.

On the 17th, went to Cornville, to attend a general meeting and conference. Ten preachers were present, who were considered members of the conference, and seventeen churches were represented. As the people knew but little of the order of Christians, who called themselves "Christians," to the exclusion of all party names, I found enough to do to cut off occasion of our "good being evil spoken of," and to detect imposition. On the 20th, went to the Seabasticook, and stopped at an inn. On the 21st, preached at Fairfax, to an oppressed and tried company of brethren, who were troubled with some who said they were of us and yet not with us. I read to the people the names of every preacher in the State who was acknowledged of *us*. Went to Montville, and preached several times. Met there with brother Marble, of the Baptist denomination. I visited that place in company with brother John True, who was laboring in mind about his duty to preach. Parted with deacon True and family, who were friends in deed as well as word, and went to Searsmont, Belmont, and Belfast. Finding a hard people, and only a few willing to hear, I passed on to Lincolnville or *Duck-trap*, where I had a trying time, though I was kindly received, and had good liberty in speaking. Rode to Camden, and there I felt at home. Had a good season. Then proceeded to Thomaston, Waldoborough, Noble-

borough, and Wiscasset. Left my horse at Wiscasset, at a tavern.

July 1st, visited Edgecomb, and had a weeping season there. Had to pay twenty-five cents for four quarts of corn for my horse, when corn was 67 cents per bushel. However, let us love every body and hate extortion. On the 2d, preached at Woolwich. Here the church was in a great trial. A man who had been as a father to the converts, had unlawfully become a natural father, and absconded; but that did not destroy the reality of religion. Counterfeit coin only proves the genuine. Judith Prescott, of Deerfield, New Hampshire, was laboring at Wiscasset. On the 3d, I preached at Bath with the Baptist brethren. Had a blessed season at the monthly prayer meeting for missions. After visiting Brunswick, Topsham, Bowdoinham, Bowdoin and Litchfield, where I think some good was done, I proceeded to Monmouth and preached three times there on the 9th. I spoke about six hours in all; saw many weep whom I trust will rejoice in another world. On the 10th, I preached at Lewiston, and found some of the same hearers that I had at Monmouth the day before, who had traveled fifteen miles to hear me again. At Gray I was informed of an instance of the effects of rum. A poor man, for a glass of rum, disturbed a hive of bees, which stung him so badly that he crawled into a barn and died the next day, unnoticed and uncared for. I preached from place to place for several days. On the 17th, baptized at Gorham, and on the 18th, took brother Clement Phinney in company and started for Kittery, preaching by the way.

Preached and visited the well, the sick and the lame in

York, Kittery and Portsmouth until the close of the month.

August 4th, rode to New Durham Gore ; 5th, to Wolfborough ; 6th, to Tuftonborough. On the 8th, I preached in Ossipee. Had an awakening time ; several manifested their desire for Christians' prayers, and covenanted to seek the Lord. At Wolfborough, two deaths by lightning had occurred, which greatly moved the people. Baptized at Wolfborough on the 9th. On the 10th, I preached in Alton ; 11th, at Farmington ; 12th and 13th, at South Berwick. On the 15th, I visited Portsmouth and Greenland, and heard Lorenzo Dow preach. On the 14th and 20th, baptized at Kittery.

On the 21st, I started on a journey. Attended a general meeting and conference at Allenstown. Some thought I was too pointed and plain in my testimony, for I hit the object I aimed at. The Lord revived His work, though satan raged. Visited Pittsfield, and thence to Wolfborough, when the summer ended. The earth was extremely parched and water scarce, but Zion's fountain was full of water.

September. The Lord revived His work in Wolfborough, and on the 2d, I baptized. Preached at Farmington, Rochester and Somersworth, where the Lord revealed His power. On the 7th, preached and baptized at South Berwick. On the 8th, returned to Kittery, and found the Lord was still in the place. Improved my time as well as I knew how, in preaching and visiting, attending to the sick and mingling with the afflicted, through the remainder of the month, in my usual places of labor ; saw some of God's power manifested and heard sinners cry for mercy. I could but think on the neglect of many to improve their

privileges when the servants of God undergo so much for them, scarcely receiving the common comforts of life. Often, in my visits, I found those who were near death and unprepared. O ! the importance of getting ready for death and judgment while in youth and health.

October 10th, started on a journey South. Went to Hampton Falls and preached ; but by urgent request, on the 12th I returned to Portsmouth to preach and baptize. After baptizing two pleasant youths, I again set my face South, and on the 13th went to Haverhill, Massachusetts, and preached, but was unusually shut up in my mind. 14th, went to Methuen to visit a sick friend. Proceeded to Andover, Middleton, Danvers and Salem. Stopped in Salem a few days and saw some poor backsliders weep and confess. Thence to Boston, where I met Elders A. Jones, S. Clough and M. Howe. On the 19th, brother Howe journeyed with me to Middleborough. On the 20th, went to New Bedford. There four hundred had professed conversion in one year. I believe my preaching was well received, although it was cutting and crossing to gayety and fashion. I wondered that the converts had so little to say to their mates about their souls.

Visited Fairhaven and Dartmouth, and met the worthy Daniel Hix, who had preached there many years, and baptized fourteen hundred persons. I found him on his way for heaven. On the 22d, met a company of mourners from Middleborough, who had gathered together to remove the remains of a youth who was a scholar at Assonett, and had died suddenly. It was indeed a solemn and sorrowful season. How uncertain is life ; and how important that all would “remember their Creator in the days of

their youth." 24th, went to Fall River, and preached. Thence to Somerset and Swanzev. About one hundred had lately been converted at Swanzev; sixty had been baptized. Four related their experience at the meeting, after I had done speaking. I found the converts rather weak in those regions. They had good preaching, but I concluded they were too backward in speaking or improving in public. 26th, went to Providence, and heard Simon Clough preach in the Congregational meeting-house. 27th, went to Windham, Connecticut, to attend a general meeting and conference. Several preachers collected from different directions. One came on from Virginia, viz: Welson Miller. Preached at Hampton.

November 2d, the conference ended; and on the 3d, by particular request, I visited Sterling, and preached at the meeting-house, where I was shut out four years before. In the evening, preached at Coventry, Rhode Island. On the 4th, went to Smithfield, where I met Elder Joseph White and C. H. Danforth, who had labored very successfully in that region. A large number had been converted under their labors. Thirty-nine spoke in the conference the afternoon I arrived. Visited Burrillville, thence to Scituate. 7th, at Gloucester many were pricked in the heart. 8th, I preached at Mendon, and endeavored to show the apostles' doctrine and practice. An inward salvation and a godly life was my theme. 9th, rode to Cumberland, and preached on pure religion. The singers undertook to use instruments of music, but I refused to mix my worship with dumb idols and ungodly people. On the 10th, went to Providence and Swanzev, where I preached, and the word blessed the people, so

much so, that they wanted more of the like. On the 11th, by reason of snow and rain, I failed to meet my appointments at Fairhaven, New Bedford, and Dartmouth. On the 14th, traveled as far as Roxbury, but could not reach my appointment at Boston ; and the people cast no reflections in these instances, as they had wisdom enough to know the cause. Returned home on the 25th. Clarissa H. Danforth accompanied me to several places, and came on to Portsmouth.

At Salem the people remembered my wants, and at Assonett, New Bedford, and a few other places they gave me some money, but the people did not always do their duty.

While in many places the cause of truth was advancing, in others the cause was retarded for the want of wisdom and love, in laboring with disorderly walkers.

December 6th, went to Wells. In the afternoon attended a burial, and heard a preacher describe how dead living men were. In the evening I preached that men should turn and live. Preached and visited as usual in Kittery and the neighboring towns until the 19th, when I commenced a journey North. Visited and preached in many of those places where I was wont to visit, and found that my previous visit had not been in vain. December 31st, found me at Meredith, where I preached on that day three times, the last time being at a tavern. The year ended, and I found I had traveled about three thousand miles, had preached nearly every day once or more, yet I saw that more needed to be done.

1821. January 1st, I had a free solemn preach at Meredith Bridge, and thereby saluted the new year, while

in the immediate neighborhood about fifty met for a ball, and to commence the year in the service of the Devil; commending themselves to him. They drank and danced, but I preached Christ, and Christians rejoiced. Thoughtless mortals, dreaming that all is well, and pleased with deception.

The King of Zion strengthened me while visiting in the hill country, and I saw some brought to Christ. On the 11th, I returned to Somersworth, and on the 12th, visited a man near death, but happy in the Lord. At that place, some years before, a being called a man, cut my horse's saddle and halter, turning the horse loose while I was preaching, who a short time after died very suddenly, being sick only twenty-four hours, with spotted fever. I thought on the contrast. The sick man received me to his house, and died in peace; the other mocked and died in horror. 16th, closed up my appointments, and I returned home.

On the 25th, the Piscataqua river froze over to the mouth, save the main channel. This was the first time it was ever known to be so much frozen. I thought much on the situation of the sailor, for there was no harbor open for hundreds of miles. But notwithstanding we had such severe weather, the Lord warmed up the hearts of his people, and sinners felt the quickening word.

During this month I had strong impressions to visit Old England. Some thought I must go, but I prayed the Lord to let me labor in my own country while there was so much to be done.

February 1st, the extreme cold weather ceased and a rain followed. The open weather caused much sickness.

On the 2d, brother John Boothby visited us, and preached the word of life at Portsmouth. Labored in church matters in Portsmouth; found in every place that those who walk disorderly are galled by the truth. I saw some good done, but not that breaking away I wanted.

March 1st, I went to Portland. Found a revival. After preaching in Portland and the region round about, I returned to Berwick on the 9th, when thirty-seven years of my life had gone.

I could but mourn while useful gifts, through stubbornness and disobedience, both of male and female, were withheld; for it was plain to my mind, that the travel of the church Zion-ward was hindered. None can fully conceive of the damage done to saints and sinners, and preachers, too, if they are spiritual, through the disobedience of those who are quickened by an immediate operation of Christ's Spirit. As the Jews were, so churches are scattered through rebellious gifts. Preachers feel the word is bound, and sinners are deprived of the testimony which might be the means of leading them to Jesus.

Preached at Salisbury, Amesbury Ferry, Seabrook, Hampton, North Hampton, (Little River, so called,) and Rye. At Rye I had one of my best meetings. Many were seeking the Lord, and my soul entered the labor. On the 22d, I attempted to preach at Portsmouth, but could say only a few words, but I thought there were some who wanted short sermons, and at this time they got one. I thought much of leaving Kittery; for it seemed that neither preaching or other events would awaken the people and bring them to repentance, although deaths, accidents, &c., had great effect in those days. I visited and

preached as usual, and had usually found some friends and some foes. I wondered why it was that some would fall at swearing, even at the sight of poor me.

April 1st. Preached thrice, and truth cut its way as in days past and in time of reformation. Saw signs of rain. Being unwell, I was not able to labor so much as in some months. At Cape Neddock, (so called) I felt called upon to speak against the course pursued by some under the name of religion. Was refreshed by a visit from Elder Moses Cheney, from Meredith, New Hampshire.

I labored, preached, prayed, and visited until the 24th of May, when I started on a journey North. At Farmington, New Hampshire, I felt grieved that the brethren had given up "assembling themselves together." At Wolfborough I was much encouraged by meeting with a young man, evidently called of God to preach, that I had baptized the year before. I felt my labors had not been in vain, but the Lord was raising up some to help me in my labors.

June 1st, preached at Ossipee at 8 o'clock. Then went to Tuftonborough. Many felt the word. Proceeded to Meredith, and thence to Sanbornton, and preached at the Bay meeting-house. On the 7th and 8th a general meeting was held at Andover. There were five discourses preached; and as I was a stranger I gave three of them. Brother Jesse Thompson was ordained. The Lord was with us.

Went to Hopkinton, and tarried with Doctor Abner Jones. Thence to Weare and attended the Free-will Baptist yearly meeting. Went to Candia, and on the 13th, a large congregation was addressed by Elder John

Buzzell, Clarissa H. Danforth, and Mark Fernald. Returned home, and on the 21st preached at South Berwick, at the ordination of brother Jedediah Goodwin, which took place at his own house. Visited a few churches in the South of New Hampshire and a few in Massachusetts.

On the 1st of July, I baptized a deaf and almost dumb girl, who gave good evidence of true religion, and was happy in the love of it. That youth was another evidence of God's love to men.

On the 3rd, preached, baptized, and attended to the ordinance of the Lord's Supper; after which, in another part of the town, with brother J. Goodwin, organized a church; ordained a deacon, and they chose brother Goodwin pastor. Proceeded North; attended many meetings; heard the testimony of many living souls. At Ossipee, I felt to *lift my voice aloud*. The Lord was with us indeed. Baptized Valentine Willey and George Stevens. Sometimes in sending my appointments they would fall into the hands, hearts or mouths of opposers, who would change the time, thereby causing *disappointment*. When I reached home, on the 14th, my friends informed me that an appointment was made for me on the 15th, at Rye, while I had sent to be there the week following. I concluded satan and I would try the race ground; and, accordingly, on the morning of the 15th, I got two with me and rowed against tide to Portsmouth; hired a horse and chaise there and proceeded to Rye, where I arrived in season to preach twice and disappoint the Devil and not the people. On the 18th, visited York and preached at Raynes' Neck.

My testimony corrected me oftentimes as well as others, but truth cuts where it meets its foes. I felt the need of

preachers declaring the whole gospel, even when they know it will make their hearers look at them. My soul, let me point sinners the right road.

The first of August I visited Hampton, Newton, Kensington and South Hampton, New Hampshire, and a few towns in Massachusetts. Returned home ; saw some revivals ; labored with the churches, and on the 20th journeyed to Massachusetts. Disputing about preachers, preaching and worship sometimes divides the church. Went to Cumberland, Rhode Island, and attended general meeting. On one day there were five discourses. I spoke twice. In one of my discourses I addressed myself, 1st, to Predestinarians ; 2d, to Universalians ; and 3d, to Arminians—speaking of their duty to love and serve God on the ground of their views of His love to them. Preached from place to place until the session of the Christian conference.

September 1st, conference met at New Bedford. The meeting continued till the 5th. Meetings were held at New Bedford and Fairhaven. Charles Morgridge was ordained at Fairhaven, I think.

On the 7th, at a meeting at Dartmouth, at the house of Elder Daniel Hix, whose house was always open to all God's people, we had a powerful season. One was converted, and many wept. On the 10th, at a meeting at Dartmouth, a young woman who had long resisted conviction, cried out in despondency, declaring there was no mercy for her, and warning her mates not to resist the Spirit. Satan and I had a contention there. He, through her, declared there was no mercy for her, and I declared there was ; that I had the Spirit and she had not.

On the 12th, started for Westerly, Rhode Island, in company with Daniel Hix and Frederick Plummer. On the 15th, we commenced a meeting at Westerly. The forenoon was spent in conference. Brother Robinson C. Ross related his experience and call to the ministry. From his testimony, gift, and well known upright character, it was unanimously agreed to ordain him; and in the afternoon, after listening to an excellent discourse from Daniel Hix, we set him apart to the work to which we believed the Holy Ghost had called him. On the 17th, several of us were invited to visit the brethren in another part of the town, where they were in a scattered condition. Brother Hix preached to them, also brother Plummer preached, after which I rose to ease a burdened mind. I had no previous knowledge of their state, but I felt that the Devil was among them in some shape, destroying their union and comfort, and I told them so, and referred it to their own knowledge. It caused some smiles, many tears, and great searching of heart. I learned afterward that they thought I spoke the word of the Lord.

The character of the people in that region was not haughty, but familiar. They received me kindly at their houses, filled my mouth from their tables and my purse from their pockets. At Charlestown I met with some of the Narraganset Indians, who wished me to preach with them, and I had a great desire to do so, but other engagements prevented. They had had a preacher, but he was then dead. Forty or fifty of them professed religion. When I returned to Dartmouth I found the desponding young woman who contended with me that there was no mercy, had found mercy. A revival commenced in those

regions, but receiving a letter from home of the sickness of my brother, at whose house I made my home, I felt I must leave. I reached home on the 28th; found my brother very low and very desirous to see me once more. To the praise of God, he was raised again.

October 1st, I was taken sick, and on the 3d, was under the necessity of recalling my appointment, which was the first I ever recalled. 5th, recalled all my appointments. But by the use of means and the prayers of God's people, I was soon about again. On the 21st, I set out on a journey to Tuftonborough to attend a general meeting. On the 24th, I reached the place and met the people. On the 27th, returned home. I had offended some because I had preached against rum drinking and retailing, and so on the 28th, I gave them a second part—full measure.

A boat was upset in coming from Portsmouth, and two men and three women were drowned. They were a vain party, yet I supposed some would send them to heaven without repentance, but I doubted whether heaven would be open to them without repentance and holiness of heart. Preached and labored all I could consistently this month, laboring both for my own soul and body, and also for my fellow men.

November 1st, rode to Wells; 2d, to Saco, and tarried with brother John Boothby; 3d, to Buxton, and met with the Free-will Baptists in their yearly meeting. Thence to Gorham, and on the 5th, by request, attended the burial of an excellent, humble, faithful youth at Scarborough. Went to Portland and preached twice. Had an unpleasant address from an old professor who boasted of spiritual

knowledge, but despised and rejected all others as Pharisees and ignorant of Christ. I thought him to be one of the characters of whom Paul wrote: "Unreasonable and wicked men who have not faith." I felt insulted, but pitied him. The people sometimes complained of my pointed preaching, but could not show me wherein it was not according to that of Christ and His apostles. That it differed from many who preached and lived according to the doctrines and commandments of men, I did not dispute.

After returning home and preaching a few times, I went into the interior of New Hampshire. Had some solemn and good meetings. Baptized three at Wolfborough. The enemy tried hard to hinder my usefulness, but Christ strengthened me. On the 29th, it being the annual State Thanksgiving, I preached at South Berwick, and the Lord blessed His truth. While many rush on to destruction on the dancing floor, on the evenings of these anniversaries, others strive for heaven.

December 1st, I returned home, visited and preached, attending meetings daily. Had a visit from brother Benjamin Taylor. Attended the burial of a youth at Portsmouth, whom the Lord gave me as a seal twelve years before, and who had lived an exemplary life.

At the close of the month, the Lord gave us some reviving;—on the last day we had a very solemn season. During the year we had but little revival, while it was a time of sickness and death among the people. I thought over my unprofitableness, although I had traveled about twenty-seven hundred miles, and preached as often as once for every day; and the Lord had made me useful in some degree in administering my medicine.

CHAPTER XIII.

TOUR INTO NEW HAMPSHIRE—DAVID SWETT ORDAINED—
MEETING AT BOSCAWEN, NEW HAMPSHIRE—GREAT REVI-
VAL AT EASTPORT—TOUR TO NEW YORK—GENERAL
CONFERENCE AT GREENVILLE, NEW YORK—CONFERENCES
AT GILFORD, NEW HAMPSHIRE, AND FREETOWN, MASSA-
CHUSETTS—BROS. S. SWETT AND S. YOUNG RECEIVED
INTO CONFERENCE.

1822. In January I journeyed and preached in many towns in Maine and New Hampshire, and attended to many that were sick and lame. In Wolfborough, I saw some of God's power revealed. Prejudice of opinion with pride, had employed an Elder of the Close Baptist order to hold a meeting half of the time, which appeared to be in direct opposition to reformation both in spirit and form. Several were honest in it, but were desirous of building on order and worship, like worldly societies. My advice to the church and converts, was to *mind their own duty*, follow Jesus, bear the cross and overcome evil.

Visited Ossipee, preached and gathered those that I had baptized at different times into a church of Christ of Wolfborough and Ossipee, by their request.

I found too much of a disposition to divide the church, by introducing sentiments which always tend to division,

and not to a godly life and conversation. In many places some professors would keep aloof from reformation, unless it would come in a more pleasing way to pride. A person came forward and confessed Christ in one meeting, who heard me ten years before. He was then ashamed to be seen, and hid among some bushes, but the word reached him there. Thanks to Heaven that the Lord gave me lungs and voice that could be heard outside the camp. I returned home on the 28th. The weather for the most part, in January, was very warm, and the ground in many places bare from snow, but on the morning of the 23d, a solemn and awful change took place in the atmosphere, from very warm to extreme cold.

In February I journeyed east; visited Wells; thence to Scarborough, and on the 8th went to Portland; tarried certain days, and thence to the adjoining towns. In some of these places I found the spirit of reformation gone, and a spirit of division operating. Did what I could to assist the true church and remove difficulties. When will Christians walk by the great law of love? When will they *keep loose* from the world and its fashions as they *cut loose* at their conversion? O, that they would walk in Christ Jesus the Lord as they received him.

On the 18th, I met with two accidents. In the morning I fell on the ice and cut and wounded my hand badly, and in the afternoon, after riding in a storm until 2 o'clock, not wishing to be idle or require too much waiting on, I stabled my horse, as was my usual practice. In ascending a ladder it gave way and I fell from the scaffold, injuring my side and shoulder very much, and seriously injuring my left eye. Having cut my head near my eye, and

there being no doctor near, I sewed up the wound by the aid of a looking glass. However, after recovering from the shock, I was carried to a tavern where I preached to a few, and at 10 o'clock in the evening I rode three miles to get my trunk, that I might not be prevented the next day by snow from meeting my appointments.

On the 19th, I preached at Gray, and on the 20th, at a place called Sabbath Day Pond. On the 21st, the storm changed to rain; the roads were blocked with snow, and with only one eye to see my way, and that very weak, I felt backward about meeting my appointments, but thinking on the disappointment to others, I ventured out and rode to Raymond, though not without being turned out of my sleigh, and my horse running away. I, however, reached my appointments in season and preached twice. In one place, the youth were so vain that I called two witnesses to watch twelve months for a reward of their vanity.

I met with so many obstacles, accidents, and found such traveling, that I began to think I had erred in making the journey. I was called upon to visit the sick, and administer medicine so frequently, that I and my friends also, thought it would injure my usefulness as a minister. The Lord knew what I ought to have done, but I did not. I thought I would fulfil my appointments and return home. After meeting all the appointments I had in those regions, instead of returning home, my mind drew me to the interior; so on the 28th, I went to Limington.

March 1st, found me at Ossipee preaching to the people. I preached from place to place, holding usually two meetings each day. On the 14th, at Wolfborough, I

dismissed my meeting, for the first time to administer to the sick. In that case a man was supposed to be dying. I went to his relief, and he found relief. I know that through the means I used, the Lord was pleased to raise many to health, and restore to many the use of their limbs. Let mortals find fault with me, and let Heaven judge. I arrived home on the 20th. Why I met with so many disappointments and accidents, and had so many trials in that tour, I know not, for afterward I found that my labor was not in vain, but ruled for great good in some places.

I endeavored to proclaim the way of life and salvation to my own people, and in the region round about, until the close of March.

In April, I preached and labored as I was wont to do in Kittery, York, Portsmouth and South Berwick, endeavoring to preach truth and walk by it, while I labored to relieve the distressed. I endeavored to relieve the wants of the poor and needy, and in return I received four-fold of the things of this world; so that do all I would, the Lord kept me deeply involved in debt to Him, but I felt safe. I knew I had a rich creditor, and what I could not pay he would forgive, by *my asking Him*.

I was unexpectedly successful in removing some difficulties. And one thing I found certain: disregarding flying reports, saves many trials. Humility and confession remove great difficulties. Met with some opposition from ranting professors in York; but the law was recommended for the lawless and drunkards.

In May, having received several requests to attend the Free-will Baptist quarterly meeting at New Durham, I went thither. On the 16th, preached at the ordination of

brother David Swett. I could but think on the great errand of the minister of Jesus : to convince the blind of the true light ; the hard hearted, of the tender Spirit of Christ ; and hating mortals, of the love of Jesus ; and yet preachers jar, and sinners are thereby hardened. On the 19th, I preached twice at York ; had an experience meeting ; baptized two converts ; solemnized a marriage, and then rode a distance, took my breakfast, and preached till ten o'clock in the evening. Preached in various places.

In June, I went to New Hampshire ; and after seeing some revival in several places, I attended the New Hampshire Christian conference and general meeting, which was a very profitable season. Attended to many things relating to the welfare of Zion. The meetings were held at Loudon. Having had an appointment of long standing, to hold a meeting of two days at or near the west meeting-house, in Boscawen, some of us went there on the 15th. We heard at Loudon that the meeting-house would be denied us. I concluded to speak in the woods ; but on arrival we found the people in the house, and so we went in and preached to them there. At the close of the day I named to the people that we wished no contention, and wished to proceed safely ; and as we had heard of an unpleasant feeling in the minds of some about our occupying the house, there being some of different societies present, we wished to know whether we were to have the house the next day. Hearing no objection, and being informed the people expected it, I appointed a meeting to commence at ten o'clock A. M. the next day.

When I arrived at the door the next morning, a friend enquired if I knew I was exposing myself to an arrest. I

told him NO. I had transgressed no law, and feared none. The house being filled with people, Elder Shaw preached. At eleven o'clock a minister came to the door, and made some bustle outside, but we had peace within. A paper was handed me by a trembling hand. I supposed it an insult, and took no notice of it then. After sermon I found it a *request*, in form of a demand, in the name of the state, that the five Elders occupying the desk should leave it for the before named minister. After having a good, solemn meeting, I stated to the people the object of the meeting, and then told them if they wished me to engage in a law-suit, just send for me, and I would come into their state and stand defendant and lawyer.

After a recess of forty-five minutes we met again. I preached perhaps two hours or more, and I believe the people were convinced the Lord was with us and in us.

I visited Concord and Allenstown, and then returned home. On the 21st, in company with other preachers and much people, had a meeting at the house of a woman who was one hundred and three years old. On the 23d, baptized, and on the 29th, prepared for a voyage to Eastport. Sailed on the 30th.

July 5th, arrived at Lubec, and thence to Eastport. Found there had been no preaching for many months, and religious feeling low. I concluded I was not there in vain. The cause had been injured there by the misconduct of preachers. Had many good, solemn meetings at Eastport, also at Deer Island, New Brunswick. Visited Elder S. Nutt, at Plantation No. 3, and with him visited several other places. Heard brother J. Thompson, from England, a Congregational Methodist. He appeared like a serious

man of truth. Some disliked his gestures; I concluded they were more *nice* than *wise*. We need the substance and not the shadow. The preachers of other societies heard me occasionally.

Sometimes in my travels I found young persons sick, and likely to be invalids for life, from hard usage. Let masters and mistresses consider that their servants are of as good flesh as themselves.

On the 30th, I sailed in the packet St. Croix, Captain Brooks, for Boston; he was to land, however, about fifteen passengers at Portland. We had a calm time of it; the passengers were very civil, and requested reading and prayers at evening.

August 3d, arrived at Portland. Attended a few meetings with brother Rand, and on the 5th, returned home. On the 14th, baptized a woman from Castine, who had neglected that duty twenty years. During this month, my cousin, Charles Stevens, was accused of the murder of his own son, while in a state of intoxication, his wife being in about the same condition. Why will men go to death in sorrow, and to hell in wickedness, to gratify their taste?

On the 21st, started on a journey to New York. Went to Salisbury Point, Massachusetts, where the church was in a tried state. Their earthly shepherd had left them, and joined another people, for something or nothing. After preaching in several places in Massachusetts, I proceeded on to Freehold Village, Greenville, Green county, New York, and arrived at brother John Spore's, on the 31st.

September 4th, attended a Methodist Camp Meeting near the Catskill Mountain, the first I ever attended. On the 5th, the General conference of the Christian Connection,

of the United States, met at Greenville. The conference continued until the 7th. In the afternoon of the 2d and 3d days of the conference, there was preaching, and also on each evening. On the 8th, about four thousand people assembled at a prepared place in a grove, and four sermons were preached.

On the 9th, we met again at the grove, and after listening to three discourses, the last of which Mark Fernald preached with freedom, repaired to the water, and brother Spore baptized six. That day will long be remembered.

On the 10th, at New Baltimore; 11th, Cossackie; 12th, crossed the North River to Kinderhook, where several held a meeting in a grove; in the evening I preached in the Academy. We held a general meeting at Clinton, Dutchess County, on the 14th and 15th. About twenty-five hundred people attended, and several were brought to repentance. On the evening of the 15th, I preached at Milan. Visited several towns, and then started on a return journey. 18th and 19th, preached in Ashford, Connecticut, and stopped at the house of C. H. Richmond, who was formerly Clarissa H. Danforth. On the 22d, the glory of God filled my soul; sinners wept, and many requested prayers.

Feeling a drawing to Westerly, Rhode Island, I concluded to proceed that way, although at least sixty miles out of my way. By request, I stopped at Windham and preached at 3 o'clock, and also at evening. Those meetings were by request of a noted man, who had been blest by hearing, and wished his neighbors blest also. He with his son notified the people, and a multitude assembled. I hope good was done, for that man ran a risk by

promising to pay the people for their time in attending the meetings, if they were not satisfied. I feared something was due them. 24th, I went to Norwich, and heard an African preach, and gave in my testimony. At Westerly I saw signs of a revival. Preached many times there, and saw many turn to the Lord. Scores requested prayers, and promised to seek the Lord. I also baptized three.

Visited Hopkinton, and preached with the Seventh Day Baptists. The meeting was very large. The church numbered about eight hundred. Nine were baptized that day. After baptizing, they returned to the meeting-house. The pastor who baptized them, prayed, laid his hands on them, and gave each the right hand of fellowship. They were a very open, free people, but very strict to keep the fourth commandment to the Jews. They communed with none other, but were loving and Christian-like otherwise.

October 1st, I felt a pressure of mind to go to Stonington, and accordingly went. I was advised to visit the Baptist and Congregational preachers, which I did. The Congregational preacher had a meeting appointed, and then began to question me by asking, What denomination do you belong to? I answered, "Christian." He said, O, Smith's society? I answered, no; Smith does not belong to our Connection. He said, Well, your preachers deny the divinity of Christ? I answered, no. If they did I should be for disowning them. He said again, But they make a distinction between the Father and Son? I answered, *Men* have their different views, but *we* believe in the fulness of God in Christ. I then enquired, Who of us deny the divinity of Christ? He answered, Daniel Hix and others. I replied, He does not. We parted

hastily, and by request, I preached at the Baptist meeting-house. On the 2d, I met with the Baptists at North Stonington, at an experience meeting; five were baptized, making seventy-eight that had in a short time been added to the church. Elder Cheesbrough was a Christian, and I cared not what his name or opinion was. 7th, went to Providence, and preached. 8th, to Swanzey, and heard an aged Baptist brother preach. 9th, preached at Fall River, and on the 10th, went to Dartmouth, and found the godly Daniel Hix at hard labor, setting an example for idle and genteel preachers.

Preached from town to town, and from place to place, until the 19th, when for the first time I crossed the new bridge leading from Kittery to Portsmouth, or from Maine to New Hampshire, and found myself at home. Continued my labors at home the remainder of the month.

November 4th. Commenced a journey North. Attended a general meeting at Tuftonborough, and as there were but few preachers present, I did a large share of the preaching. Baptized at Wolfborough. Had many sweet, heaven-like meetings, and then returned to Dover on the 20th. In some of my meetings I was disturbed, but in most instances it was through the influence of rum.

In December, I preached, prayed, sung, and did what I could in many towns and villages, preaching to all who would come to hear, and let others stay at home and enjoy their opinion. On the 25th, the Congregational minister met with me for public worship, and in the evening we united our efforts to suppress the growing evil among us, of abusing the day (Christmas) by drinking and gambling.

The Lord revived his work, and sinners began to bow

before Him. One who had opposed her mother for crying for mercy, came forward and confessed, and cried also. Another year ended, in which I had traveled and sailed thousands of miles, preached about every day, and yet felt I had done but little.

1823. January. The good work of reformation was going on, but as brother Stinchfield had come to visit us, and was expecting to tarry a while, and as I had some engagements abroad, I concluded to leave; so on the 1st, I went to South Berwick; 3d, to Farmington; 4th, to Wolfborough. After performing my engagements in that vicinity, I started for Maine. Went to Hollis, thence to Gorham, and on the 16th, to Portland. Received a letter from home, with the good news that several had been converted; and another letter from Eastport, entreating me to visit them again.

Started for the East. On the 18th, preached with the Methodist brethren at Hallowell. Three were converted, though satan raged. He lost ground, for his servants in breaking a window got wounded. Proceeded to Vassalborough, China, Thorndike, Frankfort; crossed the Penobscot river to Bucksport, thence to Orland, Steuben, East Machias, and arrived at Eastport on the 24th. Found the church very dull. They had had no preaching since I left them in July, and did not assemble themselves together. I found the Baptist and Congregational minister both sick, and brother Wheeler, the Baptist minister, died on the 27th.

On the 28th, I was at the burial of brother Wheeler, but felt oppressed to see and hear the instrumental music and unconverted persons performing what I called impious

worship over a dead servant of Christ. In the evening I attempted to preach, but was so shut up in my mind that I could not proceed, and had to stop. I told the people I knew not the cause, unless Heaven was frowning on them, for looking so much at preachers and not looking unto Jesus ; one preacher dead, another sick, and I shut up in my feelings. It was very trying to me to feel as I did, especially while I thought I had left a revival at home that I had long desired. The next evening there seemed to be more freedom, and a little rising in the minds of some. On the 31st, I crossed the line to Campobello, New Brunswick, and preached to a people that rarely had an opportunity of hearing preaching. In that meeting I had such bodily distress, that I had to stop until relieved, and then I concluded my discourse.

February 1st, returned to Eastport, and though quite unwell, resumed my labors in visiting among the people, and holding frequent meetings. The cause advanced some. Two were converted during the month. But the self-styled, or so called great men, did not like my dwelling on experimental religion. Visited Perry, Plantation No. 3, and Deer Island.

March 4th, was set as a day for me to start for home, and having heard by frequent letters that the work of reformation was going on gloriously at Kittery, I could not feel reconciled to be absent longer ; but the Lord knew best, for the traveling was such that I could not start then. And when I thought on the condition of the people in that region, I concluded I would stay a little longer. Although some opposed me, yet the people flocked to hear, the saints were revived, sinners convicted, and dull formalists trou-

bled. On the 30th, I baptized and attended the communion. The work of God was going on.

April 1st, I visited Lubec, preached to the people, a few of whom knew experimental religion. Returned to Eastport. On the 6th, baptized, and on the 8th, attended the burial of the first convert after my arrival. On the 20th, had another baptizing season. 24th, I had been at that place three months, and could praise the Lord for the great change that had taken place. The Lord was at work; sinners were crying for mercy, while satan was raging at his loss, and hating the doctrine of the cross. I found scoffers were there as well as elsewhere. Some who wished to be called gentlemen, should be called *base men*, for I hold to calling things by their right names. I concluded it was best to go on and do my own duty; for I found it was no matter whether we did wrong by gratifying wrong desires, or following popular opinion, so called, to secure the friendship of the world. How important to have our peace made with Heaven.

May. Converts were being multiplied. On the 4th, I baptized, had a glorious season, and was refreshed by a letter from Boston, stating that reformatations were spreading, and that sinners were coming to the Lord by hundreds in New Bedford, Mass. On the 5th, the Baptist and Christian societies met in monthly concert for prayer. That was as it should be; for by so doing much prejudice was removed, and the Lord was glorified, while he blessed us. Prejudice should be removed from the land and world. It has no eyes to see, ears to hear, nerves to feel, and is unfit for society. On the 11th, attended the burial of a wife whose husband's burial I attended on the 8th of

April. That husband and wife were the first converts, and left good evidence that they had passed from the wickedness of this world to a holier clime. 18th, baptized again. Satan raged, but the Lord enabled me to set my face as a flint, and satan's power was shaken.

We are often deceived in people, who plead for good morals and religion, but as soon as souls are converted, their good wishes and good friendship are gone. I was to leave on the 22d, but as my enemies were so much pleased with the idea of my leaving, and concluded they would triumph, I concluded I would stop and pay my enemies, and help other souls to Jesus who were weeping and seeking him. So I stopped on the wharf, let the packet sail, and told the people I was never driven, drummed, or lied out of town, and Eastport should not be the first place. I remained a few days, and cleared my skirts. I then told them I had receipted with saint and sinner. On the 27th, I prepared to sail for Boston, in the Champion, brother William Shackford, master. Near sunset the people assembled, and I baptized two, one of which was the mate of the packet I was to sail in. It was a solemn season, and especially so to me, to leave the older brethren and young converts, without the labors of a preacher. I went to Eastport to spend five weeks, but I had remained over four months, passed through a great many trials, yet the Lord supported and gave me fruit of my labors, while I had been called to leave the fruit of my labors in Kittery. On the 29th, we sailed, but a storm coming on, we put into Lubec.

June 2d, we arrived at Boston. Found brother M. Howe, and tarried with him. On the 3d, I arrived home

in safety, and found my friends well. I found the Lord had been working gloriously in my absence, and it was thought as many as one hundred and thirty had been converted or revived, and brought to confess Christ openly, who had never done so before. Quite a number of them had passed from death unto life years before ; seventy-two had been baptized, and the work had not ceased. But I found there had been an undue excitement, and more bodily exercise than had been profitable. Found Elder Stinchfield still laboring as he had done through my absence. At New Castle, I found a number of converts, and on the 11th, baptized two in York, making twelve that had been baptized there that season.

On the 13th, I attended a church conference, to receive any into the church who might desire to unite, as Elder Stinchfield did not add any to the church that he baptized ; and also for any to relate their experience for baptism. Fourteen were received, three for baptism, and the want of time prevented more. On the 14th, had a conference at the north of the town, and a few were received that day. The members of the church resided in different parts of the town, and were scattered far apart. For the accommodation of all, we had stated church conferences in the different sections. On the 15th, I preached twice to a large collection of people, baptized three, broke bread to the church, and attended a prayer meeting in the evening. Some were happy, and sinners mourned.

On the 16th, visited the church at South Berwick, and spoke to an assembly of candid people. From thence to Gilford, New Hampshire, to attend the session of the New Hampshire conference, which commenced on the 18th.

N. Piper and M. Howe preached the first day. Elias Smith met with us, and requested liberty to express his mind and feelings, which being granted, he stated "he had been lost or misled for six years, by Universalism; that he fell into that doctrine by a wrong construing of Scripture; that he wished publicly to renounce the doctrine, and be received again by the Christian Connection." On the next day, William Gilmore, from New York, and Mark Fernald preached. Elias Smith also preached, in order to express his mind to the public. On the 20th, brother P. Young and myself preached at Meredith Bridge, and I baptized; thence to Loudon and attended a general meeting on the 21st and 22d. On the afternoon of the 22d, I preached at Gilmanton Iron Works, and in the evening rode to Alton to see a sick man. 23d, I preached in Alton, and then proceeded to Wolfborough, and on the 24th, attended the ordination of Joseph Banfield to the work of the gospel ministry. After baptizing at Wolfborough, I visited Tuftonborough and Ossipee, and on the 30th, preached to the scattered inhabitants of Zion at Farmington.

July 2d, I returned to Kittery, and on the 6th, baptized. I visited, preached, prayed, conversed and sung daily in Kittery, York, Portsmouth, and New Castle; baptized on the 20th again, at Kittery, and on the 23d, commenced another tour. Went to Haverhill, where a number had been converted. The Lord was at work, and the wicked raged much at my coming. On the 27th, I baptized two, and the Methodist brother preacher baptized one. The people were solemn and attentive generally, excepting some boys. I wished the people of Hindoostan

to whom missionaries were sent, would reciprocate and instruct the youth in these regions. Visited Methuen and Bradford, and on the 28th, preached at Salisbury Point, where the friends attended to a long neglected duty, of helping the preacher.

August 1st, I visited on the islands in the Piscataqua river. On the 3d, spoke twice in Kittery, thence to New Castle, and with another brother baptized fourteen converts. We formed a procession as we went to and from the water: 1st, the preachers; 2d, the male candidates; 3d, female candidates, and then the brethren and sisters followed, singing, "Oh how happy are they." After attending to the ordinance and exercises connected therewith, we returned, singing, "From whence doth this union arise." I then returned to Kittery and attended meeting in the evening. That day the Lord's name was praised. I found in some meetings those that were *dressed* well and appeared at first sight genteel, but they were as likely as any to be scoffers, and so I judged none by their *dress*. Visited South Berwick and Elliot Neck, so called. Preached at York and Wells. Went to Hampton; preached and broke bread to the church; thence to Rye, the Lord helping me. In one place my heart was pained to see old men and young, rich and poor, playing or gambling at nine pins from morning till night, day after day, boldly transgressing the law of God and men.

On the 23d, two more united with the church, and on the 27th, I started on another tour. Went to Salisbury, thence to Haverhill and Bradford, preaching as I went, and reached Salem on the 30th, where I spoke in the evening.

September 1st, I was at Boston; 2d, at Taunton; 3d, at Freetown, (Assonnet) where our General conference was to meet on the 4th. Feeling a pressure of mind to go to Troy, I went, and had a solemn awakening time; many felt the word, and as two youths had just been drowned, there was quite a solemnity on the minds of many. I visited Troy on the evenings of the 5th and 6th; some were seeking the Lord. About twenty preachers and many people met at conference, also several preachers from other denominations. That was one of the best large meetings we ever had held. Truly, the Lord helped. On the 13th, I reached home, and on the 14th, had a baptizing season. Labored as usual until the 23d, when I commenced a journey to the North. Preached in several places, and on the 30th, by special request, I preached at Andover.

October 1st, I was at New Chester to attend a general meeting. In the forenoon, the time was improved by many in remarks mostly on charity. In the afternoon, I preached. In the evening, we held meetings in different parts of the town, as was usual at such times. I spoke at Moses Wells'. On the 2d, in the morning, we met in conference, and received two young speakers, viz: Simeon Young and Simeon Swett. William Demeritt, P. Young and M. F. preached. I was lengthy and had good freedom, endeavoring to urge the need of a right spirit among Christians of different denominations, and the wrong of slander, and the prejudicing of people's minds against others, while we applauded ourselves. In the evening I went to Sanborn-ton and preached at N. Morrill's. On the 3d, the Lord gave the word and many felt the power. On the 4th,

preached at Loudon Ridge at J. Flanders'; also on the 5th, where the word had powerful effect. Visited Gilmanton and Pittsfield, but as I could not see the work of reformation spread, I returned home on the 10th.

The great slothfulness of societies about contributing to supply the needs of preachers had weighed heavily on my mind. Some cried against taxes, some against subscriptions, others against contributions, while others would not give privately. These things had driven many useful preachers to other business. I had not received half enough from many places to bear my expenses, as prudent as I could be. When I arrived home I found the sisters, fearing the consequence of the people's neglecting my wants, had collected about \$20, to buy me some clothes. This looked like "bearing one another's burdens and thus fulfilling the law of Christ. It was more than I had received of the society the whole year before.

On the 13th, I preached at New Castle, but was much disturbed by the rum company. Some how or other the rummies were always opposed to me. I supposed it was because I opposed their course. By impression of duty I preached in Portsmouth on the 23d, and saw seven come forward for prayers, three of whom were converted that evening. That day there was a pompous parade over the dead, by masons, mechanics and the militia.

Four joined the church in Kittery. After preaching in New Hampshire and Massachusetts a few times, I started East.

November 1st, 2d and 3d, I attended the Free-will Baptist yearly meeting at Gorham, Me. I was there a messenger from the American Christian general confer-

ence. I was admitted to submit my business. My business was to present the following: as we were so near each other in our opinions and mode of operation, whether we would assist each other, when occasion required, in ordinations, baptizing, and breaking bread to each other's churches. They acted on these subjects, but not without some reluctance on the part of some. On ordination, they wholly refused to co-operate; on the other propositions, about one half were agreed; but I saw no prospect of a better union, so long as we old preachers lived. I preached at Gorham, Windham, Gray, New Gloucester and Portland; in some of these places several times, and then commenced a return. On the 12th, preached at Scarborough, thence to Saco, where I preached again. I found some converts to Christ, and some very wicked persons; among them was a young woman, whom I was constrained to order to go home, or to conduct herself in a more becoming way. 13th, preached at Kennebunk, and 14th, at Cape Neddock, where we had an excellent meeting.

Returned home on the 15th, and the next day preached thrice, and baptized. Had some refreshing seasons at Kittery, Portsmouth, and New Castle; then went to South Berwick.

December 2d, I returned from South Berwick, and on the 3d, preached in the western part of York to a crowd of candid people, save a few drunkards. On the 7th, I baptized in Kittery. On the 25th, [Christmas,] had meetings as was our usual practice on that day. Many rejoiced in the Savior, whose birth they wished to regard, whether it was on that day or not, while many abuse the day, and rush onward to hell. I labored in my accus-

tomed way, until the 30th, when I went to Rochester, and on the 31st, went to Brookfield, and in the evening, preached at Thomas Burley's.

Another year of my frail, and, I feared, unprofitable life closed. I had many trials, and suffered much from infirmities during the year. I had also been much blessed in preaching the word of God. I thought I was no better or more prepared for heaven than I was at the commencement of the year, and I could but cry out, Lord, when shall I become pure and holy?

CHAPTER XIV.

BAPTIZING AT NEW CASTLE—CONFERENCE AT BOSCAWEN—
TOUR TO NEW YORK—UNITED STATES CONFERENCE—
NEW HAMPSHIRE CONFERENCE—BRETHREN J. H. NUTTER
AND J. WINKLEY ORDAINED—MARRIED TO JANE STEVENS
—BAPTISM AT SALISBURY POINT, MASSACHUSETTS—CON-
FERENCE AT LOUDON—HENRY PLUMMER ORDAINED—
SEVERAL GENERAL MEETINGS.

1824. January 1st. I preached at Wolfborough, from Deut. xv: 17, which had a good effect, and on the 2d, preached in the same neighborhood. The Lord helped. One cried out to Heaven for help, and the next morning found peace. On the 4th, I preached or lectured, just as people were disposed to call it, on drinking and dancing, sins which were prevalent; two D's which usually go together. These two evils have cost the true church as much labor as any other two evils; perhaps more. Strange that mortals, after making the most solemn promises to God when in distress of body or mind, should be found on the dancing floor, which is evil and only evil, injuring the health, corrupting the morals and destroying the soul. Preached in different towns, and on the 20th, started for Maine.

I went to Lebanon, and hearing of a burial, though at some distance from my road, I felt inclined to go. The preacher not coming to attend the services, I preached. Some thought the Lord sent me. I believed some good was done. On the 22d, I was at the burial of an aged pilgrim, at South Berwick, where there was a crowd of unconverted people, but the clergyman came, performed the services and departed, in sixteen minutes. If the people got any good, they had to catch it quick. The work of the Lord was revived gloriously in Portsmouth, the last of this month, and the indications were good in Kittery.

February was a cold month, and for the most part, stormy or blustering, yet we had some reviving meetings. Brother J. Boothby visited us, and preached the word of life. Some events occurred which opened new doors for preaching, and brought in new hearers. There was some reviving and reclaiming of wanderers. Sometimes when people are in a backslidden state, they will feel irritated when reprov'd, and accuse those who reprove them with making false charges; but when they "take words to return to the Lord," they will confess their error.

In March I was mostly at Kittery, occasionally visiting other towns. There was quite an interesting state of feeling among the people, and very much so in the church. On the 7th, I baptized, and on the 9th, I completed my fortieth year. It was a solemn day to me, and in the evening we had a solemn and deeply impressive meeting. I preached from Genesis xix: 14. During the month it was quite sickly among the people, and in addition to my duties as a minister in visiting the sick, I was frequently

called on to administer as a physician, and the Lord blessed me in so doing.

April 1st, I preached in York. On the 4th, after preaching twice in Kittery, I crossed the river to New Castle, and had a large, solemn meeting in the evening, a season that will long be remembered. Several vessels were to sail the next day, and as I passed them, I was impressed with the text, (Acts xx : 7,) "Ready to depart on the morrow." In using the text, I made various applications, and spoke on the possibility of departing by death on the morrow. The discourse produced a solemnity, and particularly on the mind of an elderly and friendly man. He spoke of the effect it produced on his mind. Before the next night, he was drowned. How important to be ready. On the 10th, had a church conference and experience meeting at Portsmouth. A contention about singing and mode of worship had done essential injury, and brought reproach upon the cause of religion. How much evil has been done by getting unconverted, wicked people, to sing in the time of public worship, and when we are professedly serving God. It is a solemn mockery, and offering insult to high Heaven. I ever felt it my duty to press forward, though some might be offended. On the 11th, preached thrice, and baptized six. It rained heavily, and they were wet soul and body, but happy in the Lord.

In May, I visited Hampton, Newburyport, Bradford, Haverhill, Methuen, and Salisbury Point, as well as Portsmouth, New Castle, and York. In several places, brother M. Howe and myself united our labors. On the 12th, a youth was buried, who had run vanity's road, drunk of its pleasures, banished the thoughts of death, and

refused to converse on futurity. She had evaded all my efforts to converse with her. How dreadful to fight death until conquered. On the 22d, baptized at the north part of Kittery, called Spruce Creek.

June 1st. Commenced a tour, visiting and preaching at Berwick, Wolfborough, Tuftonborough, Ossipee, Gilmanton, Canterbury and Boscawen, where the New Hampshire conference was held. We had a good sitting together. We circulated in our labors as was usual on these occasions, and on the evening of the 11th, I preached in Salisbury; 12th, in Andover. That meeting was a mixture of diverse opinions, but I had unexpected liberty. I remained at Boscawen by impression, and preached on the 13th, to a large concourse of people. Some of them came sixteen miles. Returned home and continued my labors. On the 30th, there was a terrific thunder storm. Three or four were killed by lightning in the vicinity, and one of my neighbors was drowned.

I found a division of feeling among many in our churches, relative to the improvement of brethren and sisters in public, and I found we needed a great deal of wisdom to discern between honest brethren and fanatics; between conscientious worshipers of God, and *will-worshippers*.

The 4th of July, the anniversary of the independence of the United States being Sunday, as is the usual custom, the day was celebrated on the 5th, and I preached to such as had rather hear the gospel than frolic. Sometimes in my preaching, I was constrained to be very pointed, while I saw many departing from the living God, to the world's customs. I saw also that a lack of love and too much will pleased the Devil.

On the 1st of August, I visited a few places, saw some turn to the Lord, but found that prosperity sometimes clips the wings of religious feelings, when adversity makes them grow. On the 20th, started on a journey South. On the 24th, at Boston, I saw the famous Frenchman, General Lafayette. 26th, I went to Ashford, and stopped at Deacon Richmond's. Preached at Ashford. On the 28th, went to Windham, and attended a general meeting. On the 29th, I preached on *Inn*. 30th, we went to Hartford, and 31st, to Litchfield, and put up at a tavern which was connected with the county prison.

September 1st, found me at Freedom, Dutchess County, New York, to attend the United States conference. The conference was held on the 2d and 3d. On the 4th, a general meeting was holden at Beckman, which I attended, after preaching at a burial. On the 5th, we held a meeting in a grove. J. Badger, S. Clough, and M. Fernald preached. On the 7th, attended a general meeting at Milan, with brother J. King. 10th, went to Pleasant Valley, and at Catskill Ferry, crossed the North River, and stopped at Doctor Warner's. 11th, preached at Cairo. On the 12th, I preached at Greenville, Freehold Village, and in the evening at Westerlo. Some of these meetings were not in vain. On the 13th, I went to Rensselaer, Potter's Hollow, where some served the Lord, and some got tired and left the meeting. There I saw a youth near death, with consumption.

14th, I went to Middlebury, thence to Schoharie, and thence to Root. On the 15th, had an awakening meeting at Root, and on the 16th, preached at Charleston, where

I believe the Lord gave the word. On the 17th, proceeded to Broadalbin.

September 18th, we commenced a general meeting at Broadalbin. J. Spore and M. Fernald preached, and in the evening sat in church conference with the church until twelve o'clock at night. The church requested the ordination of ——— from New Hampshire. The preachers could not consent to ordain him, as he had shown too much pride and foppishness. It was trying, as many thought him humble, though fashionable. 19th, had a great gathering in-doors and out, and on the 20th, attended to some church labor, and by the blessing of the Lord, we had some good at the close. How much wisdom is needed both by church and pastor. Parted with brother J. Spore, who had been with me ten days. On the 21st, went to Mansfield, Cranberry Creek. I preached in the afternoon, and R. Potter, of Rhode Island, in the evening. The Lord was with us, and truth cut its way. 22d, went to Galloway with Jesse Thompson, who accompanied me many days. - Had a good meeting, and at evening attended the sick. Preached on the 23d, in Ballston, but we had an *earthquake* there. 24th, visited Saratoga Springs. I concluded these Springs, and those at Ballston, better for scrofula and lazy gentry than for me. At evening I preached in Malta. Continued preaching at different places through the month. In Schenectady I notified my meeting by handbills, which was the first time I ever gave notice in that way. At Charleston Village, the Presbyterian minister was requested to let me preach in his meeting house, but denied unless I would preach trinity.

So we had a meeting in a private house. Prejudiced mortals are blinded.

In October, I visited Lansingburg and Troy, with brother Thompson ; had one good meeting at Lansingburg, and the Baptist preacher co-operated with us, but the Presbyterian and Methodist shamefully prejudiced the people, especially by Elder ———'s unfair book, concerning the Christian Society. Some who professed sanctification opposed us as much as any. I prayed they might be sanctified by some better spirit. The horrid enmity and slander of Trinitarians in New York, was too much to be endured in a free country. Men belonging to no denomination had injured us materially. In some places, especially in some large towns, I found more ignorance and superstition than religion. Visited Albany, thence to Greenbush, and thence to Chatham. At Hudson, the Methodist meeting house, academy, and court house, were denied, and so I preached at John Payne's, and the Spirit of the Lord was with us indeed, and the most careless youths wept like children. The Methodist class leader cried amen, and wished his preacher and society were present to get cured of their prejudice. After visiting a few more places, I started for Connecticut and Rhode Island. I preached several times in Westerly, and witnessed some of the effects of my last visit. The people remembered my wants liberally ; the Lord reward them. Went to Kingston, and Newport, and thence to Dartmouth. There I saw some good done. I wanted to visit the Narraganset Indians, agreeably to their request, but could not. I attended an Indian burial at Troy, when an aged man followed his tenth and last child to the grave.

November 1st. I spoke at North Dartmouth. The word caused some to weep and tremble; three requested prayer, and were determined to seek heaven in earnest, and many were much distressed. I had traveled out of my way one hundred miles, at extra expense, from an impression while in New York, and found my impression was not imagination, or in vain. All my expense was made good, and I found it good to hear the *Shepherd's voice*.

On the 3d, attended the ordination of Howard Tripp, at Dartmouth, to the work of the ministry, and T. Askley, deacon. B. Taylor, M. Howe, D. Hix, and M. Fernald, took a part in the services. After seeing some of the salvation of God, I went to Middleborough, thence to Boston. In Salem, eighty joined three churches in one day. On the 11th, I arrived at Portsmouth, and found a special request to attend the burial of Deacon Simeon Lord, at Berwick. I hastened thither. He had an evidence of his departure, while in health, and also of his happy change. After visiting some in Kittery, I assisted brother R. Foster in preparing a hymn book.

In December, I preached and labored, as was my custom when at home, for I was not easy unless I was in meeting or visiting. Had some good meetings, and one baptizing season. Witnessed the value of religion in the death of Susanna Trefethen, a youth, aged 21 years, who was happy in the Lord. Another year had passed away. I had run with all my might, and labored day and night.

1825. January. I commenced the year by preaching as pointedly as I possibly could against the prevailing vices, and by presenting the truth in its love, though it might bear snug on myself. I considered that the religion

of Jesus was to be carried out in practice by the law of Jesus, and a departure from that law an infringement on the rights of every true child of God. I considered that a majority in a church had no more right than a minority to say what their practices should be ; but what saith the Lord, or His word of inspiration ? Professors were many, but possessors few ; for by their fruits we had a right to judge.

I preached, prayed, sung, and labored, in York, Kittery, and Portsmouth, until the 14th, when I went to Salisbury Mills, and on the 15th and 16th, preached there. We held a meeting in the same building, where a cat was thrown at me fifteen years before for preaching the solemn truth, in tears. 17th, preached in a part of Newbury, called Joppa, and on the 18th, at Newburyport, in the town hall. About one hundred had been converted in Newbury and Newburyport. I preached daily, at different places. On the 26th, I preached at Newbury. Many heard with deep attention, and tears. At 9 o'clock, about twenty went to a dwelling house, and had a prayer meeting, and one was converted. On the 31st, I returned to Portsmouth, where brother Lorenzo Dow and myself had a meeting.

February 3d, I took Lorenzo with me, and held some meetings in Kittery. On the 4th, we went to York, and thence to Portsmouth. 7th, attended a church meeting. 13th, baptized four young men at Portsmouth. 16th, went to South Berwick. 17th, to Wolfborough. Preached at Wolfborough, and in the several towns where I had been accustomed to preach. After discharging my duty, as I understood it, I returned home again, and I trust the visit was the means of some good.

March 2d, attended a burial at York. 20th, baptized at Portsmouth. The most of this month I devoted to church labor in Kittery, York, South Berwick, and I think very profitably. We held church meetings, or church conferences, and had preaching in the evening. I attended several burials also. I found it my duty to preach much on drunkenness and frolicking, which caused so much trouble in the church.

April 1st, attended a burial at Portsmouth, and met with brethren N. Piper, of New Hampshire, and E. Shaw and John Payne, of New York. 6th, preached at York, Swett's Neck, so called, and on the 7th, it being "State Fast," I preached three times, at York. Had some tokens of good, but we were disturbed by a disturbing railer. My health was not good, and on some occasions I believe I had divine help for soul and body. I visited a few towns in New Hampshire and Massachusetts.

May 1st. I was at Salisbury Point, and had a serious, good season. I preached thrice, attended the burial of a man who was drowned, and had a short communion season. Some from four denominations of Christians partook of the emblems. A congregational brother preacher was one of the communicants. After fulfilling my engagements, I returned home, and being quite sick, and very much distressed in body, I concluded I would suspend my labors a few days. On the 15th, I ventured to ride to the meeting house, where I preached twice. Being weak, and having some zeal, my exercise got up quite a perspiration, which I found was an excellent medicine. On the 20th, finding my health much improved, except a bad humor, I concluded to use blisters, and an issue; but in burning for an

issue, I burned too deep a wound, which I had great difficulty in healing, until I thought of Isaiah's fig, which he prescribed for Hezekiah.

On the 28th, the New Hampshire conference commenced at Portsmouth, and continued three days. I was too lame to walk, but attended the conference. I did not consider my infirmities as a judgment or a rod, but what mortality is always subject to.

In June my health was so improved that I was enabled to go into the work again, which I did as usual, although I thought sometimes when I was called to see the sick and distressed, that I was as much distressed as they were; but I saw too much to be done to stop when I could help it, and sometimes I forgot my infirmities. In the south of York, the attention of the people was very much called up.

July 4th. Having found it productive of good to have a religious liberty sermon on the birth day of our nation, I preached at Kittery, and found it good then. The Lord favored us. Visited Hampton, Hampton Falls, Seabrook, Salisbury Point and Mills, and Haverhill. At Hampton I preached four times on the 24th. The third was appointed at sunset; I preached to those that collected together; and more coming in very late, I concluded it was my duty to preach again, either to oblige them or learn them to get together in season in future. It was a very dry season, with extreme heat; many died from heat and carelessness.

August. The good work of the Lord was progressing some in York, and on the 7th I baptized two there. On the 18th, went to South Berwick. The church was low

and very much scattered, yet there was a good revival at the Village, where iniquity had greatly abounded. 22d, I visited the factories at Great Falls, and preached to a mixed multitude of various characters. Some were solemn. On the 24th, I returned to the north of Kittery, and stopped over night. More signs of revival and more manifestations of God's work, in some places, than I had seen for some time, for which I thanked God and took courage.

September 2d, started on a tour; went to Durham, New Hampshire, and attended a general meeting on the 3d and 4th. We held a conference, and agreed to ordain J. H. Nutter, and J. Winkley, and accordingly, on the 4th, they were ordained to the work of the gospel ministry. On the 5th, I went to Pittsfield and tarried with brother E. Knowlton's sick family. 7th, attended a general meeting at Gilford with J. Banfield and J. Harriman, who preached; on the 8th, W. Demeritt and M. F. preached. Good was done. 9th, preached at Meredith, and had a weeping season, though a few were not pleased. Thence to Tuftonborough, Ossipee, Wolfborough, and Brookfield, where the Lord helped and many felt the word. On the 24th, I returned home.

I had never proposed marriage to any person on earth until just previous to my leaving home on the tour before mentioned, when I had some talk with Jane Stevens, who was a sister in Christ, a cousin by relationship, and an acquaintance from childhood. From our long acquaintance, I supposed we understood each other's dispositions. On the 26th, I asked for an answer to my question, whether she would become my wife? I received an answer, and

the next day had our intentions lawfully published. On the 16th of October, 1825, at evening, after preaching twice myself during the day, Mark Fernald and Jane Stevens were joined in marriage by Elder John Boothby, in the meeting house, and in the presence of the church and society of my charge, besides many strangers. So we made a large wedding, or had a large wedding party, to accommodate all our friends if possible, and brother Boothby entertained them with a good sermon on the occasion.

In October, I took another tour in New Hampshire. Attended a general meeting at Tuftonborough. Visited many towns, and at Alton found about sixty converts.

In November, I continued my tour. I found some things among the churches and people encouraging, and some things trying. At Newton there were about thirty converts, but there was too much of a desire among preachers to get numbers to their several societies, and not enough to win souls to Christ. On the 19th, I returned home, and to the close of the month, labored in my accustomed manner, in the region, the Lord helping me, and manifesting himself in some instances among the people.

Ride on, all conquering King. ride on,
Thou art my Captain, King, and Head.

December 3d, went to South Berwick, and attended a church conference. Difficulties had existed for some time in the church, and I had notified them that I must withdraw my pastoral relation, unless they were removed. I was threatened with a law suit, if I attempted to call some to an account for their immoral conduct. Too many think

the New Testament a dead letter. Had a few good meetings, returned home, and heard brother Abner Jones preach well.

Preached in York several times, also in Portsmouth; attended a number of burials, and visited much during the month. Had some refreshing seasons, but saw the need of more labor. Another year closed with a storm; but I felt peace within, and a good hope of eternal life.

“ My days, my weeks, my months, my years,
Fly rapid, like the rolling spheres,
Around the steady pole;
Time, like the tide, its motion keeps,
And I must launch through boundless deeps,
Where endless ages roll.”

1826. January 1st. I preached from Ezra vii: 10. It was a searching time. Visited daily, laboring to the best of my abilities, in different sections of the town. A colored man visited us, and preached; but it seemed that satan had come with great power in a number of people, to try, if possible, to destroy my religious influence, through prejudice; and all because I openly rebuked wickedness. On the 28th, at a monthly conference, I took occasion to speak faithfully and pointedly against brethren sowing discord. Some people, when they have aught against another, instead of following the rule of Christ, they will go to others, and try to disaffect their minds, by telling all they know and a great deal more; and some are so sluggish that they will not try to inform themselves, but “are wiser in their own conceit than seven men that can render a reason.” I felt strength to vindicate truth. On the 31st, rode to Scarborough.

On the last of January, and first of February, we had

extremely cold weather, as cold as was ever known in York and Cumberland counties.

February 1st, I rode from the north east part of Scarborough to Portland ; the thermometer stood at twenty-four degrees below zero. I remained in Portland several days, and preached to the people. On the 6th, went to Gray. Several had professed conversion, but they with their minister refused to attend meeting with any other denomination. Their motto seemed to be—SELF, RIGHT,—all others, WRONG. Visited New Gloucester, and found a good revival among the Congregationalists, and those called Calvinist Baptists. Preached at Windham ; thence to Gorham, and on the 13th, preached at the *free meeting house*, but surely I had bondage, though there was some good in the meeting. On the 14th, I preached again in Portland. The brethren were some revived, and one or two were brought to Christ. 15th, rode to Newfield ; 16th, to Ossipee. I then visited and preached in various places, and saw some good done. Returned home on the 28th, and found the brethren some revived.

March commenced with a storm. It was very sickly, and I considered it my duty to be much with the sick, and felt spiritual life in so doing. On the 9th, forty-two years of my life ended, which caused me to reflect seriously on the journey of life. I felt desirous to live righteously before God, and be useful to men. On the 20th, we had a severe thunder storm. On the 22d, attended the burial of Martha Jones, at the toll-house at Portsmouth bridge. She died very happy, and being a stranger, I requested Christians to follow as mourners.

I saw a spirit of division increasing among us, which

grieved me. O, the deadly effects of dishonesty and unfaithfulness among professed believers in Christ; what discord it sows, and what division it makes; and Christianity must bear the blame.

April 12th, I preached thrice at Portsmouth and baptized. It was a solemn day. Visited Salisbury Point, and found about thirty converts; preached several times; baptized five; had an interesting interview with brother A. Jones; saw a pompous masonic burial, and felt to bless the Lord that I was ever counted worthy to be a Christian. Let me keep on the whole armor of God and fight the good fight.

May. I preached from place to place, but mostly at home until the 25th, when I started on a journey. On the 19th, we organized a Sabbath School. I made several short excursions to sea for my own health, for the health of those who accompanied me, and for a few fishes.

In visiting a few churches I found them and their preachers too low. I went in an indirect route to Gilman-ton, and on the 26th met the New Hampshire conference at Loudon. We had a good session, and saw several preachers from New York and Massachusetts. The meetings in connection with the conference were good. Although we met from different sections of country, and some were strangers, yet we felt it was "good to dwell together in unity," and felt a foretaste of what we had in prospect, a heaven of enjoyment.

June 1st, I preached at Gilman-ton, and truly the Lord was with us. On the 2d, preached in Canterbury, and after visiting the people called Shakers, I returned to Loudon and had a good solemn meeting. I then returned

home, and on the 7th, heard Elder Stinchfield preach. On the 11th, Elder Stinchfield and myself preached, and at 6 o'clock, P. M., heard an honest Baptist preach inconsistencies, but prudence forbade my opposing him.

On the 12th, I started on a journey East. Preached at Kennebunk, thence to Portland, and thence to Durham, Maine. On the 16th, I preached in Wells, where there was a glorious reformation; sixty or more had been converted. 17th, I was at Monmouth. The Maine conference was held there on the 17th, 18th, and 19th. Fifteen preachers were present, and among them was J. L. Peavey from New York, formerly of Farmington, New Hampshire. On the 18th, the place was too strait for us, and we were compelled to repair to an orchard for room, where S. Rand, J. L. Peavey and Mark Fernald preached, after which I rode six miles and preached freely to a free meeting. That was a good day. On the 19th, James W. Holman was ordained, by request of his friends at Palmyra and the church at Eastport. Returning, I preached in Wales, thence in Gray and New Gloucester. The Lord helped, and the people helped me also. Thence to Windham. I preached also in Gorham, Scarborough and Wells, North Village. Very hot, dry weather came on, and continued for a season, which blighted the prospects of the husbandman, and the grasshoppers seemed to be destroying everything green.

July 1st. I returned home; and on the 4th, being the fiftieth anniversary of American independence, we had a meeting, when I spoke on the Jewish jubilee, or fiftieth year, the year of release. I preached and visited daily, and labored some with my carpenter's tools, until the 20th,

when, according to previous engagement, I started for Wolfborough, and the hill country. Found the cause of religion, or rather religious feeling, very low, and the people very much disheartened by reason of the drought. I tarried a few days in Wolfborough, and in different parts of the town, having large, solemn meetings, and good appeared to be done. On the 23d, the friends contributed to supply my wants, which was the first public contribution of money I had ever had in that part of New Hampshire for fifteen years. I felt to thank the Lord, and the people, for that. 26th, visited Farmington, and there met and parted with my beloved brother J. L. Peavey and wife, who then started for New York. I then returned home, preaching at South Berwick by the way.

August 1st, I went to Haverhill, Massachusetts, and preached at evening. On the 2d, met in council, at the house of Deacon Nichols, after which we proceeded to ordain brother Henry Plummer to the work of the gospel ministry. Moses Howe preached, M. Fernald offered the ordaining prayer, others assisting. After returning home, I preached mostly in Kittery during the month, occasionally going into adjoining towns, and attended the dedication of a meeting house at Elliot. On the 21st and 22d, we had a visit from brother A. C. Morrison, then just from Ohio, who preached well ; we had a good season.

September 3d, I preached thrice and baptized one. Continued as usual in my ministerial duties. Attended several burials, among which was that of a promising youth at York, when I preached on death, judgment, and a preparation for heaven. I believe good was done. On the 11th, we sustained the loss of our first born son.

In view of the uncertainty of everything earthly, and the wickedness that abounded, I felt alarmed. Profaneness had become a crying sin. On the 26th, I went to New Durham. 27th and 28th, attended a general meeting at Alton. Much people attended, and the truth in power reached many hearts. On the 30th of September, and 1st of October, I attended another general meeting, holden at Gilford, which was good and very profitable. The people manifested an interest in these meetings.

October 2d, I went to Meredith, and had a solemn time in preaching at evening; 4th and 5th, attended a general meeting at Tuftonborough. We had good praying and good and faithful preaching and exhortations. The Lord was evidently with us by His Spirit and there was great seriousness on the minds of the people. At Wolfborough I found some seeking the Lord. On the 9th, I preached in Milton. After returning home, I devoted my time to the cause around me. On the 29th, preached thrice in York. Good was done, although Christ's enemies made some disturbance at evening, but that is nothing uncommon; for "they are of their father, the Devil, and his works they will do."

November 3d, J. Holman preached to us. 6th, I preached at a burial, it being the fifth that had died in the family in the short space of thirty months. Some signs of a revival among the people. On the 8th, went to Hampton, heard C. Colman preach. Found about thirty converts there. Visited Haverhill, where I preached freely and closely. Preached at Bradford and Newbury, where I believed the Lord helped me. At Salisbury Point some had been converted under the labors of J. Holman. I had

good help in preaching, and two found peace in the afternoon. Twenty or more exhortations were delivered in spirit and power. Preached in Hampton Falls. Returned home to labor as well as I knew how. 28th, H. Smith from New York, preached to us. On the 30th, was our State Thanksgiving. I preached in two sections of the town, and God was with us.

In December I began to hope we should see a revival of religion ; but on the 10th, I had a sorely trying day in my mind, and could not conceive the cause. My soul seemed to be in deep waters. The next evening, however, I found it to be cruel, unjust opposition from professors, while I also had a view of Zion's scattered state. I felt astonished to think some professors thought to go to heaven with such cruel, angry and hard feelings ; with prejudice, without any just cause. I felt sickened with the unfaithfulness and deception of mankind. On the 12th, and 13th, brother Howe preached to us. Preached and prayed day after day, and on the 23d, visited a dying young man, who was without hope in God. How important to live to the Lord and die in faith. A miserable time is a dying hour for repentance. Another year is ended ; many during the year have gone to the grave, some prepared, and some unprepared.

“ Lord open sinners' eyes,
Their awful state to see ;
And may they, ere the storm arise,
To thee for safety flee.”

CHAPTER XV.

SEVERE TRIALS—ASA MERRILL ORDAINED—CHURCH ORGANIZED AT RYE, NEW HAMPSHIRE—J. T. G. COLBY AND J. FLANDERS ORDAINED—TOUR TO NEW YORK—UNITED STATES CONFERENCE—ITEM ON DISCIPLINE—J. DAVIS AND T. COLE ORDAINED—MEETING AT LEBANON, AND P. REYNOLDS ORDAINED—A REVIVAL AT KITTERY.

1827. January 4th, by request, I preached at New Castle, on gathering a church, and on the 9th, with brother Moses Howe, organized a church there. I had some good meetings, but had a mixture of joy and sorrow. Satan was wide awake, and I was led to think that the unconverted had ceased their opposition and persecution, and professors had become persecutors through blind prejudice. My trials were sore with those who made great profession to godliness. On the 29th, I set out on another journey, but a blocking snow fell and detained me at Elliot two days.

February 1st, I went to Somersworth, and on the 2d, to Middleton, where I was requested to preach. I stopped and preached freely and pointedly; the people were solemn, and the word had good effect. Within ten days the man and woman of the house where I spoke, were both

converted. On the 3d, we had a powerful meeting in the south part of Wolfborough, and on the 4th, preached thrice, and several added their testimony, for in those times, those "that believed in their hearts unto righteousness, confessed with their mouths unto salvation," "working out what God worked in both to will and to do of his good pleasure," "paying their vows unto the Lord before all his people." The work of reformation had been gradually progressing in Tuftonborough since our general meeting, which was held there in October. I preached there several times, and saw the glory of God. On the 11th, I held a meeting in the north-west part of the town, which was a severe cold and blustering day, and the roads were very much blocked with snow, yet a crowd came together, many coming from quite a distance. One man brought a part of his family on a sled with oxen four miles, facing the wind, and after meeting, the good woman who came so far on the sled, was baptized. The Lord blessed us that day. The roads were blocked up almost every other day, yet the people took uncommon pains to keep them open so that they could attend meeting. On the 20th, I baptized again. After preaching many times in Wolfborough, Tuftonborough, and Ossipee, sometimes crying aloud, and seeing much good done, I returned to Middleton, and by urgent request preached to the people. I returned home on the 28th, and found some turning to the Lord. That journey, and the labors connected with it, afforded me and many others, much spiritual good. My wife was a great help in meetings by her exhortations and songs of praise.

March 1st. I met the people and brother John Boothby, who had been with them about ten days. We held

meetings daily, and saw some converted. On the 9th, forty-three years of my frail, short life closed. I had never known a time after my commencing to preach, that satan, through men, and those too who professed religion, had tried so hard to destroy me. A few, who had some influence, wished to have me out of the way. My soul waded through deep waters or sore trials, by reason of false or backslidden brethren. Much of the time during this month I was severely tried, and very much depressed. I bore all I thought the Lord required, and even more, and then concluded to arise in the greatness of His strength, and labor with transgressors. I was determined to overcome prejudice by truth and love. Brother Boothby remained with us, and the revival spread in different parts of the town. On the 11th, I preached in York, and saw all the brethren and all the people, save five adults and some small children, arise to manifest their desire for a revival of the work of the Lord, and to try to have a share in it.

April 1st. Met with brother J. T. G. Colby, at York, where we both preached. The good work of the Lord was revived in York, also in New Castle ; several were converted in both places. In Kittery, reformations went on. Our meetings were good, and this raised me much in my feelings. While some backslid and others opposed, the work of God was going on. I could thank God and take courage.

In May, we were rejoiced by accessions to Zion's ranks. On the 9th, I preached twice at Stratham, N. H., and assisted in the ordination of brother Asa Merrill. On the 13th, preached at York, and several bowed to Christ and

cried for mercy. 17th, preached at Rye, N. H., and organized a church. 21st, went to Newton, and 22d, to Haverhill, to sit in a council. On the 24th, I preached at Elder N. Piper's, Stratham. On the 25th, the New Hampshire conference convened at the house of Elder William Demeritt, Durham, N. H. Many met, and the Lord blessed us in very deed. Elder Elias Smith made another humble and tender acknowledgement of his departure from the truth to Universalism. We held our public meetings at the Falls or Village. The meetings continued three days. On the 27th, and last day of the meeting, brethren John T. G. Colby and John Flanders were ordained to the work of the gospel ministry. In the evening I preached in the Methodist meeting house at Dover.

June 15th. I was called from home to visit some seafaring men, who had heard me a few days before, and who had become very much distressed in soul.

Saw some of the glory of God displayed in the awakening of sinners, in Kittery and York. On the 19th, I went to Lebanon, and on the 20th, and 21st, attended a general meeting at Milton, N. H. We had a good season; the word had good effect, and two were baptized. I visited Brookfield, Tuftonborough, and Wolfborough, and preached several times, not always with my usual freedom; but some of my meetings were very profitable, I think. On the 24th, after preaching twice, I baptized two sisters, and at sunset baptized again. I returned home on the 29th.

July 1st, I attended three meetings. Brother E. Stinchfield was with me. In his communication he re-proved very sharply evil speaking, hardness and prejudice,

but with evident meaning, he bore hard on driving people to heaven, lording it over God's heritage, &c. I visited Rye, and Hampton, New Hampshire, and Salisbury, Massachusetts. At Hampton I tarried with brother Garland, who had eleven children, eight of whom had been converted within a few days. The parents were almost overpowered with joy.

On the 8th, I baptized two at Kittery. On the 19th, preached to a large congregation at Elliot, and then baptized two. I preached as much as once a day during the month, which was my custom, and visited sick and well, day and night. The cause of truth flourished some, and I met with but little opposition in any place, except South Berwick. I was disturbed some by a rum man. Truth began to be triumphant.

August 1st, I went to Portsmouth to visit the sick and dying, and on the 2d, attended the opening of a new meeting house at Salisbury Point. It was a good day, and some brethren and sisters improved their gifts, endeavoring to consecrate themselves, with their new house, to the Lord. As I was about to visit New York, they contributed four dollars and fifty cents, to assist me. On the 3d, I returned to Kittery, and attended the burial of T. Manson and his wife, who were both interred in one grave. It was a solemn season, and rendered more so from the fact of his dying of that much dreaded and distressing disease, a cancer; and his wife died in a state of derangement of mind.

On the 7th, I left for the state of New York, to preach the word, and attend the New York Western conference, at Royalton. I felt the most tried in my mind on leaving

home at that time that I ever did. I proceeded to Haverhill, and preached at evening. On the 8th, went to Boston, and sailed for New York city that night. The winds being light, we only reached Race Point, off Cape Cod, on the evening of the 9th. On the 10th, we ran over the shoals, and at 8 o'clock passed Martha's Vineyard. On the 11th, we reached what is called the Sow and Pigs, but a heavy south-west wind coming on, we with ten other sail of vessels, had to put back to Tarpaulin Cove. 12th, by request, I went on shore and preached at Johnson's tavern; had a good, serious meeting. Just as I closed, the wind became favorable, and in an hour we were all under way. Thus the Lord favored us. 13th, we made one hundred miles in eleven hours, and beat to windward a part of the way too. 14th, it being almost calm, I visited Long Island, and in the afternoon we passed Hurl Gate, and arrived at New York city at 6 o'clock. On the 15th, I took passage in a steamer. We made about eight miles per hour, including the stopping places. On the 16th, I arrived at Albany, thence took stage to Schenectady, and about 2 o'clock took passage on the Buffalo Canal. I had the privilege of engaging in prayer with the passengers, and on the Lord's day I enjoyed prayer and singing. After seeing many things worthy of note, and passing many pleasant and flourishing villages, I reached Royalton on the 21st, at 2 o'clock, P. M., having been fourteen days and a half on my route, which was circuitous, having traveled about nine hundred and thirty miles.

I found myself in good health, and some grateful when I arrived at Royalton. I there met my beloved brother,

Elder Elijah Shaw, and his family. On the 22d, I preached, and on the 23d, the conference commenced. About forty preachers came together. The conference continued until the 25th, but there was preaching once each day or evening. That conference being large, and the members living at a great distance from each other, it was thought best to divide it and make two. Some of the preachers belonged to Canada.

On the 26th, there were four sermons preached, and three young men ordained to the work of the gospel ministry. I had good freedom in speaking, and occupied about two hours. Sarah Hodges, a female laborer, preached in the evening.

On the 27th, I attended the burial of an aged believer. It was quite sickly at that time, and notwithstanding the richness and fertility of the soil, I thought "home was home," for from the climate, water, or some cause, I met but few persons of a healthy countenance. On the 28th, I rode with brother Shaw to Lewiston, which is opposite Queenstown, Upper Canada. I looked on the great Ontario Lake, as well as the monument of Gen. Brock, who fell in battle, and could but reflect on the miseries of war on the one hand, and the goodness of God on the other, and I exclaimed, away with war and death, and preach life and salvation to mankind. I left the place reluctantly, but knew of no way to get up a meeting, having no time to stop to give notice. We then proceeded to see the wonderful and mighty works of God, at Niagara Falls. We descended to the bottom of these Falls, and after wondering at the works of our Father in heaven, we picked up a few stones, like Joshua's men in Jordan, and then

ascended to the face of the earth again. O! the wonders of our God—His works and ways, who can find them out? Let the inhabitants of the earth know Him, and delight in His works of nature and of grace.

29th, we visited the Tuscarora Indians, who appeared very well and industrious. We went into their school and heard some boys read quite plainly, and promised fair. I did not attempt to preach, as I had no interpreter, which would have been necessary.

September 2d, I preached three times to large assemblies, and then parted with them, no more to meet on earth. On the 3d, started with brother Shaw for West Bloomfield, Ontario county, to attend the United States conference. We stopped at several places and preached, and arrived at West Bloomfield on the 7th. The conference continued until the 10th, but it was not a pleasant session in consequence of some who wished to depart from our old rule, which was, on all subjects to appeal to the New Testament. I had unexpected liberty in speaking, and on the 9th, from fifteen hundred to two thousand persons assembled in the woods, where seats were arranged and a stand prepared. The people generally were candid and attentive. S. Clough, C. Martin, and M. Fernald preached. On the 11th, I met with several preachers at the house of Brother D. Millard, to take council.

Proceeded to Canandaigua, where was the famous jail from which it was said Captain William Morgan was decoyed and destroyed for divulging masonry. But a little distance from there I saw one of those old wondrous forts, of the origin of which we have no history, and know not what race of beings formed them. How numerous

have been the creatures to whom God has given life. I stopped at Seneca, and passed an old orchard of apple trees planted by the Indians, two, three, or four together—Indian-fashion, without regularity. I went to Auburn and visited the State Prison. There were four hundred and eighty convicts, some of all ages, from the sprightly youth to the man of hoary hairs. Some imprisoned for life, never more to go out into the world and enjoy the society of their friends, and all shut up within the massive walls and iron gates of a gloomy prison, and that too for crimes which they had done. Lord, pity them, and keep me from a crime deserving such a place.

On the 13th, I preached at Brutus; (now Sennett;) the word had a solemn effect, and the old brethren were quickened. I met several who had known me years before, in New Hampshire. On the 14th, I preached at Camillus and had much assistance of the Lord. Four preachers were present. I felt much at home with a brother Cox, and also with brother W. Dunn, formerly of the Christian Church at Boston. He retained his zeal for pure religion and true worship. I was deeply grieved to see the preachers in the Western country, conforming to wordly worship; I feared the consequence, which is spiritual death. On the 15th, I attended a general meeting at Sennett with several other preachers. Elder James Andrews, from Ohio, preached from Romans xiv : 17, and Elder Joseph Blackmarr from Isaiah xxviii : 16. Some others, and myself, exhorted. It was a good day; the preachers spoke well and the people felt the word. 16th, the meeting was held in the Pine Woods, so called, and the Lord helped indeed. J. Andrews, E. Shaw, H. Sullings, and M. Fer-

nald preached, after which we ordained David Wade to the office of an Elder. I then parted with my ministering brethren, among whom was my beloved brother Elijah Shaw. I had been in company with him about four weeks at that time. I saw and felt the need of laborers in that region. I preached among the Presbyterians, Baptists, and Free Believers. I had not seen such a meeting for a long time as we had on the 17th, and many will remember James i: 27. On the 20th, I went to Plainfield, to doctor Henry Clark's; but not finding him at home, I called on Elder Maxon, of the Seventh Day Baptist order. I met with several of their preachers, and found their general conference was about to commence at Brookfield. Proceeding a few miles farther, I found a good home at brother Samuel Trett's. Having a desire to attend the conference of the Seventh Day Baptists on the 21st, brother Trett conveyed J. Hollister and myself to Brookfield. I was requested to preach, and there seemed to be no objections among the preachers, but the moderator, a doctor, considered it imposition, and advised them to keep their ground, which disaffected some minds, so much so that not more than fifty attended their meeting in the evening, although in a village. I went to hear their man preach, but he was so embarrassed that I thought he would stop several times.

I found a very different spirit from the same order in Rhode Island. Feeling that I had no home there, on the 22d, I went to Plainfield, and the Lord of strength helped me preach His truth. 23d, attended a general meeting at Exeter. Ira Brown, John Hollister, and Mark Fernald preached. The Lord gave the word to us, under which

many wept, and some were wounded, while the saints rejoiced. At the close, they contributed four dollars to help us on our way.

On the 25th, I went to Albany. I had contemplated a visit to New York city, and thence to Philadelphia ; but the season appeared unfavorable, and I concluded to return home. I took stage and proceeded direct to Boston, thence to Portsmouth. I reached home on the evening of the 28th. I found my friends well, and was not a little grateful to God. I was absent fifty-three days, traveled about sixteen hundred miles, at an expense of less than fifty dollars.

October 7th. Brother Colby and myself preached at York, and baptized, and on the 13th, baptized two at Kittery. There was some revival spirit in Kittery and York, where I held many meetings, and had the assistance of brothers Colby and S. Swett. Difficulties existed in some measure as they had for months, among us, the particulars of which I have recorded and left among my papers to be preserved.

In November, I labored mostly in Kittery and York, save one visit to Kensington, N. H. On the 25th, a second son was born unto us.

December was spent in very much the same manner as November, and one of the most trying years of my life closed. I knew I had suffered somewhat for Christ's sake, while my great object among my fellow citizens was to do them good. I committed my case to my God, feeling that I was his servant and safe in his hands.

“ Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food ;
Though painful at present, 't will cease before long,
And then O how pleasant the conqueror's song.”

1828. January 1st, was a trying day to us. Our little son, whom we had named after our beloved brother, John Colby, quietly fell asleep in death. I never prized the word of God's truth more than then. Had some good meetings during the month. On the 28th, Mr. Joseph Litchfield died, who had been a preacher in Kittery about half a century. He had been ordained forty-six years. On the 31st, attended with others at his burial. It was a solemn day. He was the preacher of the upper parish.

As intemperance abounded very much, on the 30th, we held a meeting to consider the matter. I read, exhorted, and advised. We formed a society, and about twenty pledged themselves to abstain from the common use of *ardent spirits*, unless taken for a medicine. January was an extremely cold month, while a part of February was very warm.

In February, I labored constantly; spent much time in visiting the sick and afflicted in York, Kittery, and Portsmouth. Attended an uncommon number of burials for one month. It was quite sickly. I labored to do all I could for the souls and bodies of my fellow-men, and felt that God was with me.

March 5th. Brother J. T. G. Colby united with me in a good meeting, and on the 6th, had a really glorious season of reviving, in a meeting at the north of Kittery. The 9th closed the forty-fourth year of my life; and in view of what I had passed through, I preached from 1 Samuel vii: 12: "Hitherto hath the Lord helped us." On the 11th, I attended town meeting, which I had not done before for about twenty years. I went then for some religious purpose. I preached frequently in the adjoining

towns. Notwithstanding some had left us, and gone out from us, some others united with us, and on the last days of the month, our meetings seemed like days of old.

In April, the work of the Lord revived more among us, and also in York. A messenger came after me to go to Salisbury, Mass., and on the 7th, I went. Preached several times there, and attended with brother A. Jones to some important business. More than one hundred had professed conversion in a few months. On one evening, fourteen professed salvation in the Lord. I was pleased when their house of worship was opened in August previous, and more so, when I heard the converts' song *in that house of God*. On the 8th, I went to Haverhill, and preached at evening. Several requested prayers. About thirty had been converted there, and ten had been baptized by brother H. Plummer on the previous first day. Professors too often rejoice in a revival, and wait to see the Lord carry it on, without trying to be in a place where they may be used as instruments in the service of the Lord. On the 10th, I preached at Newbury, to a large meeting. The gathering, attentive hearing and solemnity manifested, indicated the will of Heaven for a revival there. The people at Salisbury contributed liberally for my assistance.

I returned home on the 15th. At evening, one soul acknowledged the Lord. On the 18th, I was taken violently ill. 19th, after a restless night and sick forenoon, I had some trial of my faith and resolution. I was called on to attend a burial in the afternoon. I however mustered resolution and strength, and went, which was as much as I could do; but the Lord helped me in the exercises, so much so that I was relieved soul and body, and

returned much better than I went. Some might have called it presumption, but I called it duty, and no harm followed. I always found the path of duty the path of safety.

I continued my labors in Kittery, York, and New Castle. Much good appeared to be done. On the 19th, went to Boscawen, and stopped at William H. Gage's. 30th, the New Hampshire conference commenced. The business of conference was done at J. Couch's, and public meetings were held at the meeting house. On the 31st, many attended, though rainy. I spoke in the forenoon, and E. Shaw in the afternoon. It was a good day. June 1st, H. Frost, E. B. Rollins, and M. Fernald preached.

June 2d, visited Loudon; 3d, to Alton, and thence to Wolfborough. I pitied the people when I learnt how little faithful preaching they had. 9th, I preached in Tuftonborough; 10th, at Moultonborough Neck. I stopped at Mr. Duncan W. Norton's, who was about one hundred years of age, and formerly from Scotland. I preached in his barn. He was very active in preparing seats, and a very attentive hearer. On the 11th, I baptized at Tuftonborough. During this tour, I preached more than once every day. I preached in Ossipee, and also in Milton, and returned home on the 18th. Preached to the close of this month on my old circuit.

My friends agreed to give me timber for the frame of a small barn, and on July 1st we commenced framing the barn. We raised it, July 4th, in the morning, and being Independent day, I held two meetings to celebrate the day. Preached and labored as hard as I could both for myself and the people. Had some good seasons.

In August, I set about getting me a dwelling house. On the 26th, I went to Lebanon, where several had been converted, and attended a general meeting. Several preachers and much people came together, and we had a good season. When the meeting closed on the 27th, a brother from Wakefield was at the door waiting for me to go to his house to see a worthy sister in the Lord, who was very sick. I went, but when we arrived, medicine was useless, for her spirit had fled to an eternal rest, which it had long sought. 28th, I went to Milton, and attended meeting, then back to Wakefield, and attended the burial of the above named sister, when I preached from Revelation xiv : 13. On the 29th, went to Sanbornton ; on the 30th, a general meeting commenced. Many preachers from New York, Massachusetts, New Hampshire, and Maine, attended. On the first day, E. Smith, L. Hathaway and M. Fernald preached, and on the next day not far from two thousand people assembled in an orchard, where there were three good sermons preached. At evening, I preached in Salisbury, N. H.

September 1st, a general meeting commenced in Andover. I attended and preached once, then rode on towards Springfield, to attend another general meeting, which commenced on the 2d. Several had been converted under the labors of brother Asa C. Morrison. Our meetings were good, and I think much good was done. The heat was excessive. On my way home, I attended a few meetings and arrived home on the 6th, much fatigued, but grateful to the Lord for a good journey. After preaching at home, and in the region round about, as was my custom, I went to Stratham, N. H., on the 30th.

October 1st, I went to Deerfield, to attend a general meeting. It being a military muster, we had not so many at our meeting, and were more abused than amused, with gun and drum and drunkards' noise. We preached at our brother Prescott's. I had a serious impression while on my way home from Springfield, to visit Allenstown; accordingly, on the 3d, I went thither, and got a blessing by obeying the impression. Returned home, but not to be idle. I saw some manifestations of God's power in awakening some souls. I labored hard at my carpentering business, to help myself, as Paul did at tent making.

November. I labored with my hands and head as hard as I thought I could. On the 16th, when about to go to my evening meeting, I was called to witness, in a shocking manner, the effect of hard drinking. A young man had fallen in a fit; and upon enquiry, I found he had become so habituated to alcoholic liquor that he could not do without it and not have fits, and with it and not be a fool. O, the curse of rum! Touch not the cup.

On the 17th, we removed to our new house, which cost me hard labor for years. I tried to be thankful to the Lord who had helped me in all my straits and troubles of body and mind. They that trust in the Lord shall never be confounded, or left. I was under the necessity of laboring at my carpentering business, as I was not in circumstances to hire, and I felt it my duty to get me a house for my family. The Lord be praised for his goodness. Amen.

December 1st. I went to Portsmouth, thence to Rye. 2d, preached at Salisbury Point, and saw some signs of a revival; 3d, at Haverhill, and found some awakening; 5th,

preached at Newbury. Returned home, and on the 12th, attended the burial of an excellent sister, Mrs. Colby, wife of brother Benjamin Colby. 24th, brother J. Boothby "came over to help us." 25th, Christmas, we preached, and some attended meeting, while many were gambling, dancing, and drinking to drunkenness. In the evening, I took up one in the road, helpless and senseless, and saw many more who could scarcely walk; two of them were a father and son, who had lain an hour or more drunk, but had just got underway again. Lord help me to fight drunkenness and all the *family*. I could look over the year, as it closed, with pain and pleasure. The first morn of the year, death took my little son. Thirty-four had followed during the year, in Kittery.

I traveled abroad less that year than I had formerly done, being detained in the building of my house, but I had preached more in Kittery than usual, having been at home forty Sabbaths, and attended one hundred and ninety-nine meetings and burials in town. I traveled about two thousand miles during the year. God gave me strength equal to my day.

1829. January. Commenced the year by preaching. Had some very profitable meetings during the month. Some extreme cold weather prevented many from attending meeting. On the 9th, we had such sleet and ice on every thing, as I never saw before. On the 29th, my wife was very sick with nervous fever. She continued sick for some days into February, which prevented me from attending some meetings, for the religion of Jesus teaches us to take care of our families.

In February, there was quite an appearance of a revi-

val. I received letters from some churches in the East, to visit them, but I could only write them.

March 1st, I visited South Berwick ; thence to Dover and preached in the evening. To Wolfborough on the 3d. Preached a few times in that and the adjoining towns, but the roads were so blocked with snow that it was with difficulty we could get about. I had much buffeting of mind, but the Lord delivered me. I started for home on the 13th, and the traveling exceeded all I had ever seen. Snow deep, sun warm, and the roads full of snow and water, so that I had a hard day's work to ride twenty four miles. On the 14th, it became violently cold, and froze the snow water, so that the roads were rough and tumble, but I succeeded in reaching home, for which I felt grateful. The remainder of the month I spent in visiting and preaching ; saw some turn to the Lord. On the 30th, I preached at New Castle.

April 1st, I preached at Portsmouth. Having some revival among us, and some things trying, I set myself about diligently searching and examining our constitution—the New Testament. I could not find any scripture for dismissing members, but found where they went out from the church. I found where Paul's brethren and associates turned away from him, in Asia. I found where we are to withdraw from bad characters ; and from the whole it appeared to me, that if members wish to leave one church and join another, or even to remain alone, they should give some reason to their brethren, and have a letter of commendation ; then there would remain Christian friendship and fellowship. But to go off like a runaway boy, who would send back a letter that he was gone when

it was already known, is not Christian-like. If we would be the light of the world, we must manifest to the world that we are followers of Him who came a light to shine in darkness, and walk according to the rule he has given us ; then peace would ensue. For as many as walk according to this rule, peace be on them.

The Bible is my chart and compass too,
Whose needle points forever true.

May 1st, twin boys were born unto us, but they only came forth as a flower, and were cut down, for on the 12th, one, and on the 14th, the other, died of nervous fits. On the 15th, a large assembly convened at my house, and were addressed in a very appropriate manner by brother S. Merrill, the congregational preacher in town, after which we consigned them in one coffin, to the grave. My wife was deeply afflicted, and we felt that though our babes were safe, yet it was deeply trying. But the text, "whom the Lord loveth he chasteneth," comforted us somewhat.

On the 6th, Elder Peter Young visited us and preached the word to the people. On the 20th, and 21st, I attended a general meeting at Kensington, New Hampshire. On the last day of the meeting, A. Jones and E. Smith, the two first Christian preachers in New England, preached. On the 29th, attended the New Hampshire conference at Alton, at the house of brother Jacob Davis. Two preachers were received. We had a good session. On the 31st, Jacob Davis and Timothy Cole, were ordained to the work of the gospel ministry. I then rode to Wolfborough to visit the sick.

June 1st, and 2d, I remained in Wolfborough, visiting

the sick and preaching the word. I then returned home, and on the 10th, went to Portsmouth, and there passed through a solemn scene. My highly esteemed brother, Asa Dearborn, who had been a friend to me and many others, was brought home from Boston dead. On the 11th, with brother J. Boody and a large number of weeping friends, attended his burial. On the 13th, and 14th, attended a general meeting at Milton, New Hampshire. As the preachers who were expected did not arrive, I had to preach three times the first day. On the second day brother S. Swett and myself improved the time. The Lord helped, and to him be the praise. I then went to Lebanon, and preached in the evening. On the 16th, and 17th, we held a general meeting at Lebanon, Little River Falls meeting house. P. Young, E. Shaw, T. Cole, and M. Fernald preached, and on the 17th, brother Paul Reynolds was ordained to the work of the ministry. The congregation was very large. The preaching was with much freedom, the people heard attentively, and many wept. The meeting was of deep interest, as the people called "Christians" were but little known in the place, and evil reports of our doctrine and practice had been circulated. The people then had a fair opportunity of hearing us fearlessly declare our Lord and his gospel. The Baptist brother, Elder Delano, received us kindly. At evening, brethren P. Young, E. Shaw and myself, had a meeting at brother G. Hurd's. Parting with my brother preachers on the 18th, I went to South Berwick, where I was cordially received after a long absence. I preached there; had a good, refreshing season. Returning home on the 20th, I had a meeting, but being so much fatigued,

I was unfit to do or get good. On the 27th, Sarah Jane Paul, of Elliot, aged 20 years, was riding toward Portsmouth ; the horse became restive, and ran ; the reins broke, and in her fright she jumped from the carriage, and in her fall so injured her head, that she never had any more reason. I was with her several hours, but all that I or the doctors could do, was of no avail, and in an unconscious state she sunk into the embrace of death. It was a solemn and deeply impressive scene, and I think sanctified to many living. Reader, there is but a step between us and death. "Prepare to meet thy God."

On the 28th, I went to hear a brother preach, who gave such an exposition of "God manifest in the flesh," that grieved me. When the language of scripture is so altered as to make God to be flesh, to die and rise again, I think it time for the offender to learn his lesson better. O the need of plain truth.

As brother Peter Young had removed to York, and was preaching for the church and society there, I requested a dismissal of my pastoral relation, which they gave me on the 29th, and chose brother Young to that office.

July 1st, preached in Kittery, and the Lord blessed his word. On the memorable fourth, I attended meeting in our place of worship, then with the Congregationalists, and had a third service for the cause of temperance. 8th, I spoke to the people in the west part of the town to escape to the Lord for their lives. On the 12th, I had four meetings, which were good indeed ; two were at home and two were at New Castle, where I broke bread to the believers of the different denominations.

23d, went to Portland, where a serious trial and diffi-

culty existed about instrumental music. The church had uniformly opposed the use of instruments of music in the house of worship, in connection with their worship, while the society urged it. At length a few of the church consented to it, and a bass viol was carried in, when the church and pastor, Elder Samuel Rand, left the house. After some weeks, they returned to the house, on condition of the removal of the "viol." I visited the people, and head singer; he said they were determined to carry the "viol" in the next day, although we should refuse to preach. On the 26th, I went reluctantly to meeting, with Elders S. Rand and J. Holman. After prayer, the head singer rose and said, "As Elder Fernald is not in the habit of reading hymns, I shall sing a few verses;" and then sung, using the viol. Holman consented to preach; as I came out of the house, I took the head singer by the hand, and said, "naughty man." By much entreaty, I consented to meet with them in the afternoon, for prayer meeting. Many hundreds were present. I rose and told the people that being thick of hearing, I knew not what was said in the forenoon concerning me, but had been informed. I then told them that it was known from the Provinces East, to Lake Erie, West, from the Canadas North, to the distant South, that for twenty years I had been in the habit of reading hymns, or naming them to be sung, though not always.

I then told them I had no objections to singing, but I had to the use of instruments of music in connection with Christian worship. I took the New Testament as my rule. I could find no command of Christ or his apostles, neither an example. They were at liberty to call it what they

pleased, superstition, singularity, or whatever they chose, but be it remembered that what I opposed, was not found in Christ's command or example.

On the 27th, I visited an Island about ten miles distant from Portland, to see some relatives, but I found five in one family had died since my last visit, and one more was lying at the point of death. Had a few meetings in Portland, and on the 30th, went to Gorham, and held a meeting at Fort Hill.

We arrived home on the first of August, had a few revival meetings, and on the 4th, preached in York, and baptized four youths. These were the first that were baptized of the fruits of the revival which spread so gloriously in York, that season, under the labors of Elder P. Young. 5th, I visited Murphy, a prisoner who was condemned to die for the murder of his wife; and the 4th of the following December was appointed for him to be hung. I could see no signs of penitence, although he requested me to pray for him. I then returned home, and met with brother E. Shaw, who had called to visit us. On the 10th, I preached in the southwest part of York, and made a request for those persons to arise who had at any time obtained hope of conversion, and had never publicly professed it, when ten took their cross. This request I had not made before, but the effect was good. 14th, I baptized five at York. It was a good, lively time there, and some almost every day, professed hope in Christ. 19th, met in York, at Deacon Joseph Moore's. Brother E. Shaw preached, and I baptized four, who had waited some time in suspense before they came forward. 24th, preached again at York Neck, and baptized. The revival went on

gloriously at York, and as Elder Young was lame, having lost one leg, and could not administer the ordinance of baptism, he called on some of his ministering brethren who were ever ready to assist him ; and as I was nearest, and had the care of the church, and we being yoke-fellows, it most always devolved on me. I was happy in it also.

27th and 28th, attended a general meeting in Stratham, New Hampshire, which was one of the best I ever attended. Twelve preachers were present. Old brother Osborne was there, and awake too, and also brother H. Pottle. Osborne, Howe, Shaw, H. Plummer, and Fernald preached. The meeting house could not hold much more than half of the people. One soul was converted, and many were pricked in the heart.

September 2d, and 4th, preached in York, and baptized. 6th, brother J. Flanders preached to us. 7th, preached at New Castle, and then visited the hospital at Fort Constitution, to see Marquis Graves, of New York, who was dying. He felt the consequence of living in the neglect of religion.

On the 14th, at evening, I preached at Dover ; three other preachers were present. The Lord's word and Spirit cut its way ; five or six were hopefully converted, while others resolved on seeking the Lord, which produced quite an excitement. 15th, to Wolfborough, and 16th, and 17th, attended a general meeting, at Tuftonborough. On the 16th, Mark H. Shephard, then young, and S. Swett preached, and effected much good. The meetings were all good, but would have been better if we preachers had all felt right. I preached at evening ; also on the next day, and then went to Wolfborough. 19th, a general

meeting commenced at Middleton; but a militia parade near the house prevented a full attendance. Brethren P. Reynolds and J. N. Nutter preached. I preached in the evening; some opposed, while others rejoiced. On the 20th, a very large assembly met; many felt the word. The meetings closed with solemn impressions. I rode to Farmington, and preached on the evening of the 20th. Returned to Dover on the 21st, and found the work of God going on gloriously. About forty souls had been hopefully converted at the vestry, in seven days, and ten or twelve among the Methodist brethren. I found brother Stephen Coffin dangerously ill, and stopped with him until the symptoms appeared more favorable.

On the 23d, I preached at York, and the Lord's word lay so heavily on me that I cried aloud, and I believe good was done. I then baptized six. One was brother James H. Donnell, who had been an old sailor, and who always after continued to abide in the old ship of Zion, or Ark of Safety. I here give a sketch of his experience.

In a most violent gale, when nothing else could be done, they got the vessel before the wind, and scud her toward a dangerous lee shore, expecting to meet their fate or death, by nine o'clock in the evening. He was at the helm, and all the rest went below. When nine o'clock arrived, the hour they calculated they should be on shore, in his anguish of spirit he cried to the Lord as a guilty sinner. The wind abated by ten o'clock, and they escaped. He then felt bound to seek the Lord, which he did, and found peace. O, that every one who has vowed unto the Lord would pay his vows.

October 2d, I preached particularly to the Sabbath

school children and their parents. 17th and 18th, attended a general meeting at Crown Point, so called, Strafford, N. H. I spoke on the subject of grace ; also J. Davis and S. Swett spoke. Good appeared among us. 28th and 29th, met in general meeting at Durham, New Hampshire. N. Piper, E. Shaw, W. Demeritt, E. Philbrick, J. Winkley, J. Goodwin, S. Swett, G. Pierce, and myself attended ; also N. Wilson, and Andrew Rollins, of the Free-will Baptists. The Lord helped us, and the meetings were of interest. For several months my health was remarkably good, and I preached more than once every day. Brother J. Flanders was with me a part of the time, and labored to good acceptance.

I commenced November at home. On the 17th, I preached twice in York, and baptized four. The rain was so heavy that that scripture was fulfilled, "Baptized in the cloud and in the sea." On the 25th, I preached again at York, and baptized four more. The work of the Lord revived in Kittery, and several were enquiring what they must do to be saved.

In December, brother B. Knight, from Salem, visited us ; also P. Young and N. Thurston assisted us. On the 24th, I baptized three at York. On the 23d, I held a meeting for the unconverted only, as I had requested no professor to attend. The result was glorious. On the 25th, the work of God broke forth in a powerful manner. At nine o'clock in the evening, I dismissed those who wished to go, but the most stopped. I then requested all who were determined to seek the Lord to kneel and pray. Between twenty and thirty bowed the knee. There being no brethren present who were accustomed to improve in

public, I prayed many times. Several sisters joined in prayer also. About eleven o'clock, four, who were on one seat, rose one after the other, and gave good evidence of their conversion, while several others lost their burden of mind. At about twelve o'clock, we parted, some happy, and many in deep distress. Thus closed another Christmas, but how different from twenty-five years before, when the frolicking, Christ-insulting party separated, and myself one of the number. The work went on gloriously, and as the year closed I could say, amid all the opposition I had met, and all the trials I had experienced, together with my short comings, the Lord had helped me, and given me strength and victory, while I had been blessed with a good degree of health, and had been enabled to attend constant religious labor, besides ten general meetings.

CHAPTER XVI.

REVIVAL AT KITTERY—J. GOODWIN ORDAINED—CONFERENCE AT ALLENSTOWN—TOUR NORTH—CONFERENCE AT BOSCAWEN—MAINE CONFERENCE AT MONMOUTH—TOUR SOUTH—ATTENDS SEVERAL GENERAL MEETINGS—PROSPECTS OF THE CHRISTIANS.

1830. January 1st, went to Portsmouth, and found a good revival going on there. On the 3d, I baptized seven at Kittery, who, on coming out of the water, rejoiced. My house on some days was crowded with saints and enquirers. 13th, baptized again. On the 17th, I had an impression which I dared not disobey. It was to leave the stand and go to a certain person, and lay my hand on his head, and say, "In the name of Jesus Christ, obey the Spirit of God." That I considered going without the camp. It was going out of the common course.

21st, went to Berwick, Great Hill, so called, and attended the ordination of brother Joshua Goodwin. 24th, baptized six youths at Kittery. It was a solemn and glorious sight to see these youths put on Christ in a cold January morning. That evening fourteen bowed their knees to Christ, and cried for pardon. Some souls exposed to ruin found redeeming grace, almost every day or evening.

February 3d, brother E. Shaw preached to us, and on the 6th, brother N. Burbank, a young man stopping with me for his health, preached. On the 10th, preached at Capt. Payne's, at York, and had a good season. At nine o'clock, on the morning of the 21st, I baptized, thence to the meeting house, where the Lord blessed us indeed. On the 28th, baptized again. The good work seemed to increase.

March 3d, I preached in the southwest part of the town, and baptized a man and his wife. On the 7th, in the morning, I baptized six. On the 9th, was the anniversary of my birth, and I felt some encouragement, as I had lived to gather some of the fruit of many years' labor.

On the 13th, several related their experience, among whom was one man who had indulged hope from his boyhood, or thirty-seven years before, but had never openly made a profession of religion. That was a good day; and on the 14th, I baptized four. On the 17th, I baptized again at Kittery, and on the 19th, preached at York, and baptized two very steady youths, one of whom was brother George Moore Payne. 26th, there was a violent storm; the sea was in a tumult, tide very high, and vessels in difficulty, which turned me and others out to take care of them. It was a trying day to lives and property. Meetings uncommonly interesting.

April 4th. I found myself very much worn down, having preached seventeen times in eight days. On the 5th, I went to work with my joiner's tools at the bench, to make me sweat, and thereby relieve my lungs; but I preached in the evening. Many expected me to be sick, but the Lord was always merciful to me. During the

revival, many professed conversion, and a large number who had never confessed Christ before, came out. Among the number was Mrs. Nancy Payne, the honored mother of George, who, though their family resided in York, were members of our society in Kittery, excepting George, who was converted in York, and united with the church there.

May 2d, preached three times and baptized. Preached, visited, and labored, day and evening, and attended on the sick until the 26th, when I started on a tour. Went to Portsmouth, Stratham, and Exeter, where I preached in the evening. The Lord had poured out his Spirit there.

27th, went to Allenstown, and preached at brother Clark's, whose wife was near death with a cancer. It was a solemn meeting. 28th, the New Hampshire conference commenced. About twenty-five preachers attended, though all did not belong to the conference. Judge Hall Burgin, his wife and daughter waited on us, and he was as a father to us. On the 29th and 30th, held public meetings, which were crowded, and I believe good was done. We then retired in different directions, and 31st, I went to Wolfborough.

June 1st, in Wolfborough, I found some revival and a revival spirit. I had some good meetings there and at Tuftonborough, and on the 5th, had a meeting at Ossipee, which was one of the best I had attended during my journey. The prospects were good in the hill country, especially in Wolfborough. Returned home by the way of Dover and South Berwick. 16th, attended the York County Bible Society at York. After attending some good and profitable meetings in Kittery, the month closed.

July 4th, being Lord's day, we celebrated the anniver-

sary of Independence on the 5th, by forming a procession of eighty couples, mostly Sabbath school children, and walking to the Congregational meeting house, where addresses were made, and in the afternoon we held a meeting at our house of worship. 9th, started for Portland, and on the 10th, preached at the opening of the Temple street Chapel, from Hebrews xiii: 1. On the 11th, a large assembly came together to hear and see. Three discourses were delivered. In the evening, I preached at the Abyssinian meeting of colored people. Remained in Portland, preaching and laboring, until the 15th, when I bade them farewell, and on the 16th, returned to Kittery.

August 1st, preached thrice with joy and sorrow. 3d, went to Wells, where many assembled to hear the word, while several felt it. The brethren were revived and were looking for a reformation. 4th, preached, and baptized three who had halted in duty for years. The Lord blessed me in that visit, and blessed the visit to the people. A revival commenced.

On the 16th, went to the east part of York, where I preached and baptized, and with Elders Young and Goodwin, gathered a church of twenty-one members. The church was called the Church of God of York and Wells. Ogunquit is a section of the towns of York and Wells.

In my labors, I felt afflicted when I found a disposition to disobey when duty was known. In my visits, I found many in sorrow and affliction, and often saw the virtue and value of true religion.

September 1st, went to Elliot; preached and baptized; saw a good appearance of a revival. It was quite sickly in Kittery. O, that sickness might turn the people to seek

the Lord. Some find fault with faithful preaching in health, but not when they are sick. The preacher is often opposed, and he is said to be too plain, but a good looking-glass is not broken which will show all the blemishes as well as the beauties of the face. *It is not too plain.* The sickness in Kittery became quite alarming, and a number of worthy persons died.

17th, journeyed to Middleton; 18th, to Wolfborough, and found some revival. I found several sick there, and some near death.

21st, went to Tuftonborough. 24th, to Gilford, and attended a general meeting there on the 25th, and 26th, which was very interesting. I purposed to go West, but on receiving several letters from Kittery, urging my speedy return, by reason of the sickness, I gave up my proposed tour, and returned home, where I arrived on the 28th, and found the sickness abating. I was blessed, in some instances at least, in the use of my medicine.

October 2d, by request of a dying man, I went several miles to see him; his object in seeing me, he said, was to confess his hardness and ill treatment to me, and the cause of religion. I could not tell how deep his repentance was, but he soon died.

On the 6th, preached at the southwest of York. It was an interesting season to all present, but we had to dismiss the meeting too soon, for the want of light. I charged the brethren not to depend on each other for spiritual light, as they had for candles.

November 1st. I felt rejoiced in a visit from an aged man, who came to open his mind, and receive advice and counsel about his soul's welfare, which he had long neg-

lected on sea and land. It is trying to a servant of Christ to know the vain excuses many make for not attending meeting on the Sabbath, such as wet, hot or cold weather, when on the next day they will go through greater difficulties about their worldly business, or to the dram shop. On the 21st, we had a daughter born unto us. During the month I had much to encourage and much to discourage me.

December, I commenced my labors as usual, and on the 11th, we had a church conference to take into consideration the case of some members whose names stood with us, but who did not meet with us. We concluded to send their names after their persons, as "gone out from us." Several afflictive scenes were experienced by us during the month, and some good was manifest. Afflictions and opposition attended me, but the Lord made me strong to contend with error. The year was a good one to me. The Lord be praised. Amen.

1831. January 1st, I preached in the evening. I continued my labors and duties in my accustomed manner, through the month, preaching about every day or evening in town or out, visiting sick and well, and laboring with my hands. To the 12th, the ground was open, and not frost enough to prevent any culture of the earth. On the 12th, it became cold, and a violent storm came on, by which there were several shipwrecks, and a number of wives made widows at New Castle, where I frequently preached.

There were some indications of a revival, but no breaking forth. At the burial of an aged pilgrim, who was eighty-nine years old, I preached from Job v : 26 : "Thou

shalt come to thy grave in a full age, like as a shock of corn cometh in his season." It was a solemn season, while I spoke in the following manner: 1st, the preparing of the ground, "break up the fallow ground of the heart," have it completely overturned to destroy the old growth of sin and vanity, which is like moss, grass, weeds and thistles. 2d, the right seed; Jesus said, "the seed is the word of God." 3d, rain and sun. God is constantly visiting man in various ways, to soften the heart by His Spirit, like rain on the earth; He also warms their affections and desires by the Sun of Righteousness. 4th, the farmers' care is not only to keep off wild beasts and fowls, but his own domestic beasts and fowls. So various and constant efforts must be made, not only to keep the Devil from catching away the seed sown in our hearts, but to guard against our own temptations, lusts and cares of life. 5th, when ripe it is the best time to gather in the grain; so when the virtues of the Christian are full, or when they are in their best state, it seems to be the time for them to be gathered to their fathers, whether young or old. Why should we murmur at God's dealings, if we are satisfied He strikes the blow to our endeared religious friends who are taken in mercy, while the wicked are taken in judgment? 6th, if the corn stands after it is ripe, it is liable to mildew or be broken down, if not wholly spoiled and lost; so for the Christian to outlive the powers of his mind and Christian engagedness and usefulness, he may not come to the grave like as a shock of corn in his season. Lastly, let us not be so desirous about a long life as a useful one, nor desire to depart till we are ripe.

I commenced February with a clear conscience and

peace of mind, and on the 3d, went to York, and visited a happy youth who appeared just ready to leave the world. 14th, started on a journey to the interior of New Hampshire. Attended many meetings which were interesting and encouraging. In my tour I spent much time in family visiting from town to town, and believe my labor was not in vain. Returned to Kittery and the month ended.

March 9th, closed my forty-seventh year. Little did I know of man when I commenced preaching. The deception of mortals is great, and many who profess the religion of Jesus, serve satan. How will they answer for their conduct? Visited and preached in Kittery and York during the month. Nothing of special interest occurred in March.

April 1st, and 2d, I attended meetings in Kittery. 7th, preached at New Castle. I had some difficulty in crossing the river by reason of a squall, but a good meeting made up for all difficulties.

Visited the sick and afflicted, and in so doing I occasionally met with some, who although surrounded by friendly and Christian neighbors, were in want, hence I had temporal as well as spiritual duties to attend to. The cause we know not we should search out, is scriptural. 28th, a very heavy storm came on suddenly, which led me to pray much for the sailor. I saw from my window three vessels attempting to make our harbor, but all in vain. One drove up the bay, and in a few hours ran on to Plum Island. The second, as a last resort, ran ashore, while the third, being acquainted, found shelter in a barred harbor west of ours. God save the mariner.

In May, after attending to my various duties, I started

on the 22d, on a journey. I was at Dover and Farmington on the 23d. 24th, at Gilford. I had a lame leg, which when I was standing to preach caused me much pain; but as notices had been given for me to preach, I felt bound to be punctual. On the 25th, I preached twice, and thence to Meredith Bridge and preached in the evening. Had a large gathering and solemn season. 26th, went to Sanbornton and rested till evening, when I preached to a large congregation, and had a long meeting; but I felt dissatisfied with myself, although I did the best I could at that time. I felt the need of being more awake to God, or more in the power of the gospel.

On the 27th, I went to Boscawen, to attend the New Hampshire Christian conference. Our conference was quite harmonious. 28th, and 29th, we held public meetings which were good and refreshing. Many testimonies were brought forward by brethren and sisters, as well as by the preachers. On the 30th, I labored to assist a worthy sister in Christ, who was very sick with the dropsy, and for whom many prayers were offered. Being lame, I relinquished journeying farther, and after resting awhile, I started homeward.

June 1st, I reached home, and on the 3d, attended meeting at New Castle, where I found a revival had commenced. On the 9th, met with brother P. Young at York, and commenced a four days' meeting. We had some good, but were disappointed in ministerial help. On the 14th, I went to Wells, where I found a time of general reformation, especially among those who had been much opposed to revivals. Between one and two hundred had professed conversion, and many were seeking the Lord.

I preached in the west of the town. 15th, to Portland, and found a very extensive revival in progress among the different societies. I then proceeded to Monmouth to attend the Maine Christian conference, at its annual session, which commenced on the 18th. On the 19th, for convenience, a large number of people met in the Methodist meeting house. Brother S. Nutt, then from St. Johns, and myself preached, while the word sunk deep in the hearts of many, and some bowed the knee at the name of Jesus. Myself and others not belonging to the conference attended. The business of the conference was done with feeling, and much good news was brought forward which was cheering. The meetings were a great and special blessing, and many were led to see the need of pure religion. I then went to New Gloucester, Gray and Gorham. I was detained at New Gloucester awhile by a heavy shower, accompanied with thunder and lightning. The lightning killed a youth at Westbrook.

On the 25th, I returned home, and on the 29th, went to Kennebunk, where a three days' meeting commenced. The meeting was held near the sea, and for convenience was held in a barn. The meetings commenced under rather discouraging circumstances, but increased in interest, and before they closed a revival broke out. E. Shaw, M. Howe, S. Robbins, and M. Fernald preached. We left several in distress of mind, seeking the Lord.

July 2d, I returned home, and on the 3d, brother S. Robbins preached with us. On the memorable 4th, the children and youth, as well as others, met in the forenoon at the Congregational meeting house, where addresses were made, particularly on slavery, and a collection was taken

to aid the Colonization Society. In the afternoon, we met at my usual place of worship. On the 11th, went to Scarborough, and 12th, commenced a three days' meeting at Portland. Only a few preachers attended, but the Lord blessed us. On the 15th, I rode to Kennebunk Landing, and spoke to a crowd. The work of reformation was progressing. Returned home on the 16th, and on the 19th, Elder H. Frost came to help us. 21st, I went to Newton, New Hampshire. 22d, preached in Haverhill, Massachusetts; also 23d and 24th. On the 24th, at daylight, I was called to visit a dying man. I found him in great distress, and no hope in Christ. His wife, family, and friends could afford no relief. I conversed and prayed with him twice, but he complained he could not pray. How important that the business of the soul be done in health. 25th, preached at Salisbury Point, from Acts x: 15, and many felt the word. 26th, to North Hampton, and tarried with Elder Ebenezer Leavitt. Returned home on the 27th.

August 3d, visited Haverhill again, and on the 4th, at Salisbury Point. After returning home again, I went to Great Falls on the 9th, and Milton on the 10th, where a general meeting was held, near the Three Ponds. On the 11th, J. C. Blodgett and J. Osborne preached, and brother Robert Mathews was ordained; after which I rode to Wakefield, and preached in the evening. 12th, went to Wolfborough and preached, and thence to Ossipee, my wife and little daughter accompanying me. 17th, met in a meeting with brother Way, a Methodist preacher. 18th, attended the Free-will Baptist quarterly meeting at Alton. 19th, baptized W. Cate and wife at South Wolfborough, while others felt it their duty but neglected it.

21st, at 8 o'clock in the morning, met the people at Tuftonborough, and after suitable exercises, attended to the ordinance of baptism; then to the town house at 10 and preached, and at 5 in Wolfborough. On the 22d, I left the town, with strong regard for the people, and went to Rochester.

A four days' meeting was to commence at Exeter, on the 23d, which I designed to attend, but the health of my wife and child seemed to forbid it, so I proceeded home on the 23d, and went to Exeter on the 25th, and remained two days. Thence to Stratham, and home on the 27th. 31st, took the packet to New Market, Lamprey River.

September 1st, a series of meetings commenced at New Market. At first, the attendance was small. There was quite an excitement in the place, as the Universalist association was held in the village at the same time, and being a new thing there, many were anxious to hear what they did not believe. At evening, our meeting became quite interesting, and several cried to Heaven for deliverance. On the 2d, a prayer meeting was held at eight o'clock in the morning, and Elders H. Pottle and Hale Swett preached during the day. At evening, I preached to a crowd who assembled, from 1 Peter iv: 17—19. At that meeting I gave my objections to Universalism. Elder E. Smith had preached for them the day previous; and notwithstanding he had published his objections to that doctrine, and professed to be united with the Christians for two or three years, I felt bound in duty to declare him not with us, but wished he might get right once more, and if he died in three minutes after, I should not be sorry. Having engagements, I returned home on the 3d, and on the 4th, preached thrice. Many felt the power of the

text, "Hidden manna, white stone and new name."

On the 6th, we commenced a meeting for four days. A number of preachers attended with us who came in the fulness of the gospel; and many will ever remember their preaching and labors. On the 9th, at a very large prayer meeting, five came forward for prayers, and at the close of preaching in the afternoon, thirty or more arose for prayers. In the evening, twelve or more came forward, while many trembled on their seats, and two or more found peace. On the 10th, I had an interesting meeting in the afternoon, and on the 11th, which was the first day of the week, I preached twice during the day. At evening, brother S. Swett came to tarry certain days. Some souls found peace in believing in the Lord, that evening. On the 12th, and 13th, the prospects were not so encouraging, and on the 14th, brother Swett concluded to remain no longer, but late that evening the cloud broke, and two or more found Jesus precious, and rejoiced in his love. Some of our meetings were good, and souls fled to Christ, while others were dull and discouraging. Thus we kept along through the month. Elders S. Swett and S. Nutt helped us much. We felt to praise the Lord, and take courage.

October 3d, I went to Hampton, and on the 4th, a four days' meeting commenced at Salisbury Point, which resulted in the revival of God's work, and the conversion of souls. Three were baptized at that time. 12th, attended a similar meeting at Stratham, which was in progress, and the result was as glorious, for many souls were soon brought to the Savior. On the evening of the 14th, I preached at Lamprey River. 15th, at Durham, and also on the 16th.

The revival went on at Kittery, though not with great

power. Brother J. T. G. Colby preached for us several times. 26th, and 27th, attended a meeting of two days at Hampton Falls.

In November, I preached in Kittery, York, and New Castle, until the 15th, when I went to Brookfield to visit a sick woman. The distance was great, and the traveling bad; but life was desirable. 16th, and 17th, at Wolfborough. 18th, and 19th, at Tuftonborough, where I preached and baptized. 20th, and 21st, attended meetings again in Wolfborough. A help was chosen in the church according to 1 Corinthians xii: 28. 23d, at Middleton, and 24th, at Milton and Great Falls. 30th, a three days' meeting commenced at New Castle. I attended the meetings a part of the time.

December 7th, went to Hampton to a general meeting, and on the 8th, at evening, went to Kensington, to attend a meeting of four days. 10th, returned home. On the 11th, two youthful couple were united in marriage, while a third were separating by death; our near neighbor, highly esteemed, was near death. On the 14th, Joanna H., wife of Joseph Seaward, died, aged twenty-five years. On the 15th, having engaged to attend a protracted meeting at Durham, I went, but returned on the 16th, to attend the burial of our kind neighbor. A throng of people attended, although very cold, and many wept. Much could be said with truth about that estimable woman. From a child she was one of my hearers. She never publicly professed religion, hoping to feel more divine power, but lived a life of prayer, adorning the doctrine of the gospel by a righteous life. At the birth of a daughter,

which bears up her name, she fell asleep, I doubt not, in Jesus.

The 25th, was the first day of the week, but myself and family being sick, I was confined at home, which was the first Sabbath and first Christmas I had not attended meeting for years, when others could go. I had time for reflection, and looked back on the rise and progress of the Christian Connection, when myself and others commenced, and went forth in the name of the Lord, poor and illiterate, knowing no master but Christ, no rule but the New Testament, and in every meeting waiting for a spiritual manifestation of present duty. We had progressed until we numbered hundreds of preachers and thousands of members, with a host of churches in almost every state of the Union. But in my reflections I had some trouble,—the suppression of the gifts in the church in public meetings, which we at first encouraged, and knew God approved,—the introduction of instrumental music, which we at first opposed as contrary to the New Testament. I feared that while we had enlarged our borders we had lost sight of some of the *landmarks*.

As the year closed, I found I had traveled twenty-two hundred miles, attended fourteen meetings of two to four days each, besides preaching nearly every day through the year. My life appeared too unprofitable, but I was not tired of it, and hoped to do more good in future, and finally be prepared to die.

CHAPTER XVII.

DEATH OF ELDER JOHN OSBORNE—ATTENDS SEVERAL CONFERENCES—SAMUEL E. BROWN ORDAINED—EXTENSIVE LABOR IN THE TEMPERANCE CAUSE—NEW HAMPSHIRE BENEVOLENT SOCIETY COMMENCES—JOURNEY TO NEW YORK—CONVENTION AT BROADALBIN, NEW YORK—GENERAL BOOK ASSOCIATION ORGANIZED.

1832. During the month of January, I labored mostly in Kittery, occasionally visiting York, Portsmouth, and New Castle. It being some sickly, I felt some encumbered in administering to them, as I was very frequently called to do, but wanted to do all I could for soul and body. One died who had drank hard, lived wickedly, and died suddenly, and who, according to Scripture, must fare hard. O, the effects of ardent spirits! O, the folly of ruined mortals, rushing on to destruction by rum! Hell owes much of its enlargement to ardent spirits. Strange that men, who, by reason of drunkenness, have been brought near death, should still persist in their drunken course.

Continued in Kittery, as usual, until the 13th, of February, when I started on a journey in New Hampshire; went as far as Dover, and there saw the effects of young men commencing business, and acting the fop, and doing

it on other people's money. Vice and vanity can never maintain us, nor can virtue's building be erected by vice and vanity's tools.

I proceeded to Wolfborough, where I held several meetings. My time was wholly occupied, as at intermissions I devoted my time to the infirm. In company with Elder J. T. G. Colby, I visited Ossipee. On the 17th, as I was traveling on a new road, in a new settlement near the mountain, I called at a door, when I heard the voice of prayer, which bade me enter silently. I found a man sitting with a child by the fire, and the woman solemnly praying. After she closed, I sung, although a stranger, for I felt I was at a place where God's honor dwelt.

I returned home on the 24th, and felt my journey was profitable to myself and others. I helped others, and they helped me.

March 2d, I received the painful intelligence that Elder John Osborne, of Lee, New Hampshire, was dead, and to be buried about the hour I got the news, so I could not be at his burial. He had been a faithful man in the Lord's vineyard, and had done much good, and was now gone to reap his reward, while many lamented their loss. He loved God and holiness. I visited a man that day who was sick, and said he was waiting to be called for, but loved rum and Universalism. How different the characters. O, the blindness of sin. Many will awake in misery by deception.

On the 14th, held a temperance meeting, and on the 15th, saw the need of a universal temperance society, while visiting a poor sick man in distress of soul and body. As I approached his bed-side he exclaimed: "Oh, Elder,

if I was but in your pig sty that I could be quiet," while a drunken son was profaning the name of God and abusing his parents. O, that all would unite to suppress the evil.

I had many trials of mind, and a continual anxiety to see a revival. For some time the state of religious feeling was very low. At the close of the month, we had some quickening.

April 1st, we had a very large gathering of people, and some were revived. 18th, went to Stratham, and tarried with Elder N. Piper. 19th, to Haverhill, where my friends received me joyfully, as by some mistake they had seen my death in print. I found my friend H. Plummer's only son, aged twenty, very sick, but very happy. On the 21st, he died. Preached at Haverhill and Newton several times; thence to Salisbury, where I met with Elders Peavy and Blodgett. Returned home and met with Elder J. Flanders, who preached to us, and on the 29th, I baptized a man and his wife. In my tour I took a violent cold, which seemingly injured my hearing.

On the 1st of May my health was poor, but I was able to attend meetings. Had a good monthly conference at brother John Rogers', but had to work hard for it, and this being about all the meeting of interest we had had for some time, I concluded to journey again; and on the 15th, went to Great Falls. 16th, to Wolfborough, where I tarried certain days, and had some good, profitable meetings, which were well attended. On the 22d, baptized J. Leavitt. 23d, to Chestnut Hill, Rochester. At Dover I found some revival. Attended the New Hampshire conference at Durham, New Hampshire, on the 25th, and 26th, which was a very good season. On the 29th, 30th,

and 31st, attended a protracted meeting at New Market. It was a very rainy time, but a cloud of mercy gathered over us, and a refreshing rain of righteousness fell. Several came forward for prayers, and a number found peace in believing. During the rain storm great damage was done on some rivers by the freshet.

June 1st, I went to Newton, where I found much people gathered at my old home, brother Thomas Currier's, where his grandson, aged sixteen years, had just been buried. O, mortality! One month before, I saw him, and commended him to Jesus. He died happy. I then went to the meeting house, and had a solemn meeting, and at evening twelve related their experience, for baptism. A protracted meeting was in session. On the 2d, eleven were baptized by Elder John Harriman, and on the 3d, three more were to go forward, when I left for Salisbury Point, where I preached at evening. Returned to Kittery, and on the 5th, went up the river to Elliot, to see a man who was sick soul and body. He was an old sailor, and told me he had not seen the fruit trees in bloom for thirty-six years, being always absent at that season.

July 3d, went to Wells, and attended a general meeting, in the barn of Joseph Littlefield, with a Congregational and a Free-will Baptist minister, and Elder P. Young, which resulted in good. Several came forward for prayer to be offered in their behalf. 12th, went to Berwick, Great Hill. 13th, in company with Elder Joshua Goodwin, went to the north of Sanford, and held a general meeting, which resulted in good. I returned home by the way of South Berwick, where I had some good meetings, but for days I was sorely perplexed, tried and

tempted. 17th, I visited an afflicted widow and sister in Christ. She tenderly brought up two sons, who had left her to range distant countries, and although she had neither father nor mother, brother nor sister, nor any other child, they refused to return, till at length death had taken one, while the other could not be heard from, and the mother was in the depth of affliction. O, the cruelty of children to fond parents! Zion seemed to be covered with a cloud.

August 3d, visited York, and preached at the Neck, so called. 5th, Elder S. Swett met with us, and preached. I made a short tour to Hampton, Kensington, and Newton, New Hampshire, and Salisbury and Haverhill, Massachusetts. In consequence of the great alarm occasioned by the prevalence of the cholera at New York, a Fast was held in Massachusetts on the 9th. I was at Salisbury, and met with the people in religious exercises on the occasion. A prayer meeting commenced at five o'clock in the morning, also at nine. Preaching at half past ten. Baptizing at one o'clock, P. M.; preaching at three, and prayer meeting at six. Of course we had but little intermission.

I met with brother A. C. Morrison, at Haverhill, and a young preacher, also. At Newton, I found some fruit as the product of our protracted meeting, held in June. Sixteen hopeful converts had come forward, fifteen of whom were young men. At Kensington, a young brother of Elder Elijah Shaw, was dead.

When I arrived home on the 14th, I found a worthy, noted and esteemed church member, Captain John Wentworth, sick, but apparently recovering, and on the 15th, to my surprise, the news reached me that brother Went-

worth was dead. I hastened to his house, and found it true. He was a man of great usefulness. But death has no respect to persons. 16th, attended his burial, when many tears were shed. 17th, attended a court at York, with some old pensioners of '76. Kept about my business the remainder of the month. Had much church labor to perform. I found hearsay a tattler, but tattle-tongue is never still, and hearsay can never be overtaken.

September 3d, left home to attend the Strafford conference at Wolfborough, which commenced on the 5th. I preached several times during the session, and visited different neighborhoods, but I found my attendance on the sick was a great hindrance to me, and concluded if I could righteously do it, I would never administer to the sick again. In my labors, I dealt faithfully with hard drinkers, and other sinful characters. On the 10th, I preached at Alton. There I found sister Coffin near death. I could do nothing but pray. I passed through Gilmanton to Sanbornton, and preached. My mind was led to describe various things which existed, though I knew nothing of the circumstances till afterward. 12th, went to Andover, to attend a general meeting. At that meeting, brothers E. Shaw and S. Swett declining to preach, I rose and named a text, talked a few minutes, and it left me. I was convinced it was my duty to sit down, and did so. I told the people the cause, and also told them I wished no one to speak for me when I felt duty. Brethren Shaw and Swett preached, and had a good time. I preached with freedom that evening, and the next day, and the evening following preached at Gershom Durgin's, while many felt the word. Thus the people and myself saw my dependence on the

good Spirit. 14th, went to Wilmot, New London and Springfield. Elders Shaw, Morrison and myself put up with Benjamin Colby. 15th, to Croydon and Grantham, where a general meeting was held. The people of several societies met, and had good union. Elder J. Flagg, a Free-will Baptist preacher manifested much Christian love and friendship. The meeting continued on the 16th, and our enemies had an opportunity to hear our doctrine. At evening, brother Robert Foster, of Portsmouth, went with me to Joseph Sanborn's, Springfield, where I preached. On the 17th, at evening, preached at Jesse Flanders', and on the 18th, I left a youth of thirteen, sick and far gone. We passed on to Grafton, over a most indescribable road for three miles. I told brother Foster we must not adhere to the old parable, "not to turn to the right or left," for we had reached the end of the road, and must turn into a field. On the 19th, a general meeting commenced at Grafton. I preached in the morning, and at evening attended meeting in another neighborhood. That night I was taken quite sick. However, on the 20th, I took some medicine, and a crowd coming out to hear me, I took a sweat while I sounded long and loud on faith and repentance. At intermission, brother Morrison baptized three. Fearing I might be sick, and my duty calling me home, I rode to Andover, and on the 21st, proceeded to Northwood, while others went to Loudon to hold a two days' meeting there. After returning home, I attended to such duties as I met.

October 3d, I preached at York, at Elder P. Young's, after which a woman related her experience, and we repaired to York river, and I baptized her. On the 13th, I

went to Madbury, to attend a meeting of two days, and as no preachers attended excepting those residing in the vicinity, it seemed to devolve on me to do the most of the preaching. I felt that I did my duty, but whether the people answered their conscience or not, I cannot tell. I received half a dollar toward paying my tolls.

On the 17th, the Rockingham conference commenced its session at Kittery. The meetings continued three days, and the result was glorious. On the 19th, twenty rose to request prayers in their behalf. The people were reminded of their duty to assist the preachers, and they contributed twelve dollars besides private donations, which pleased me much. During the preceding year I had attended thirteen or fourteen such meetings, and received between thirty and forty cents for my services at each meeting, or in the towns where the meetings were held.

In November, I labored with all my might in town and out, both in preaching and visiting, attending on the sick, and at burials. I attended a protracted meeting at Stratham. On the evening of the 9th, preached at Elder Merrill's, Stratham.

In December, I labored very much as I did in November. I felt seriously the ingratitude of men. Saw much of the effects of intemperance, and did what I could to suppress it. During the month, one man among us died a slave to distilled spirits. When I admonished him of dying unprepared, and spoke of his past life, he replied, "dreadful indeed," and said no more; but in two hours he was dead. As the year closed, my mind was burdened with the wants of my race.

1833. January 1st, I visited; the traveling prevented

the people from attending meeting, although neither the weather nor traveling would prevent them from their worldly business. How much more attention is paid to the body than soul. Lord, open men's eyes. In the middle of the month a revival commenced in the southwest part of the town, near the Navy Yard, while the cause of temperance gained strength. The revival progressed, and several were converted before the close of the month, which greatly encouraged my heart, and raised my drooping spirits. The field seemed to be ripe in other parts of the town, but a backwardness on the part of the church prevented a revival from breaking forth. Often, honest Christians stand in the way of the work of God.

In February, the work of the Lord spread some in town, and also in York. Some were converted, and at a number of meetings many presented themselves for the prayers of God's people. I have often had to endure a trial of mind by reason of the labors of some preachers and other persons in time of revival. The course pursued is, when the soul in distress is bowed, crying for mercy, the *operator* will go and whisper to them, and if they feel in the least better, they tell them to rejoice, while the whisperer and others will set up a shout of "glory, another is converted," when the poor, guilty soul has no evidence of pardon, save what the teacher has given. Souls are thus deceived.

Brother Boothby visited us, and labored with us, and at New Castle, as he was wont to do, to good acceptance. On the 20th, I baptized one in the southwest part of the town. 26th, I left for a visit in the country. Went as far as Tuftonborough, preaching as I went.

March 8th, I returned home, and the 9th, filled up my

forty-ninth year. How fleeting my days, and how little I accomplish. The more I see and hear of the world, the less confidence I have in man. The Lord helped me much, all praise to His glorious name. The cause demanding a vigorous effort, I had meetings in all parts of the town daily, which gave me much travel, but I gained much victory, for the Lord was good to me. On the 24th, I was called to attend the burial of brother Joseph Manson, a church member, aged ninety-two, at the southwest part of the town. In several of our meetings, Elders Ewing and Banister, Methodist brethren, and myself, united labors, for "it is good for brethren to dwell together in unity."

April 1st, had a temperance meeting. On the 2d, went to Dover on business, and on the 3d, heard Nancy Towle preach, who had returned from Europe. Not being very well, I went into hard labor, as I found hard labor a good medicine for me. 24th, went to Kensington to attend the April session of the Rockingham conference, which was very harmonious. Several preachers joined us at that time, and brother Samuel E. Brown was ordained to the work of the ministry. I then visited the church at Hampton Falls.

In May, I attended my duties as usual, but saw no special move in church and society, yet some remained steadfast, and were in the work of God in a good degree. In several of our meetings the Lord blessed us. On the 30th, I went to Milton, where the New Hampshire conference met on the 31st, at brother Pinkham's. One old brother wished to leave us, because God's sentence on Adam, as named in Genesis, did not prove to him future

punishment; it proved to him there would be none. I informed him that Adam was not taught there was a heaven, hell, resurrection, immortality, or eternal life; and silence on future punishment no more proved it untrue, than silence on all I had named proved them untrue. They were hid in God, and brought to light by Christ in the gospel.

June 1st, and 2d, attended a general meeting at Middleton. 3d, visited Wakefield, and crossed over into the state of Maine, at Lebanon, where a similar meeting was holden in Lemuel Goodwin's barn, commencing on the 4th. Many had been converted there under the labors of Elder E. H. Peavey. Elders S. Swett, Samuel E. Brown, and myself preached, and then I left. Several preachers were in attendance, and continued the meetings. On the 14th, I went to Exeter, New Hampshire, and preached in the evening, thence to Salisbury, Massachusetts, visiting Kensington, and Amesbury, by the way. Had some very effectual meetings. Proceeded to Haverhill, where I preached on the 18th and 19th; 20th, to Bradford and Newburyport, and at evening at Newbury. 21st, to Hampton Falls. I then returned home, feeling that my labors were not in vain.

To the close of the month I held meetings in and out of town, preaching the word, the Lord confirming the same. In all my preaching, I endeavored to preach a full gospel, reasoning of righteousness, temperance, and a judgment to come. Rumsellers and drunkards never appeared to like my preaching, somehow or other, only occasionally one would wake up and be honest, and acknowledge I told the truth.

July 1st and 2d, I remained about home, and on the 3d, agreeably to an engagement, went to Wolfborough, and on the 4th, gave an address on temperance. It being the anniversary of the American Independence, and a steamboat, appearing on Lake Winnipiseogee, brought together a great crowd. The people usually heard with great candor, and some with joy and pleasure, and all manifested their satisfaction by a good *contribution*. I then proceeded to Tuftonborough Corner, where I had agreed to speak on the same subject in the Methodist meeting house. I found some hard cases, for some were determined to "tipple." I was made sorrowful to find that a few good friends had left my meetings because I had answered my conviction of duty in speaking on the subject of temperance.

On the 8th, I preached at Great Falls. On my return home, I met with an aged Scotchman. A good report followed him, which is the best of credentials.

In August, I found enough to do, and so I kept at work. I have often wondered when I heard people say they had nothing to do. I always saw more work to do than I could attend to, and always some way to get at it. On the 22d, visited Wells, where I preached in the afternoon, and Elder G. F. Sanborn in the evening, to much people. 23d, we commenced a meeting of days at Kennebunk, where our friends had built a new meeting house. The meetings were good. On the 25th, I baptized two. I attended nineteen meetings in eight days. Returning, I preached by the way, and visited the well, the sick, and the dying.

September 2d, went to Rochester, thence by the way of Wolfborough to Tuftonborough, where the Strafford confer-

ence held a session. After holding several meetings, which were profitable, we went to Gilmanton on the 7th, and held a general meeting. There being a good supply of preachers, I went to Alton in the evening, and brother A. C. Morrison to Barnstead, and on the evening of the 8th, I went to Barnstead. These meetings were blessed of the Lord. On the 12th, arrived home. On the 13th, I preached in the southwest part of the town. I felt my usual freedom in preaching the cross of Christ. 26th, brother J. Harriman and myself preached in Exeter to a revived church. 27th, at New Market, Lamprey River. We had joy in the Lord, but an old professor of religion, who loved rum and was some distracted, disturbed the meeting by praising the preaching, and was violently put out into the street ; so I saw a revival of good and evil. 28th, and 29th, attended meetings at Durham, in company with others.

October 1st, I went to South Berwick, where I had gathered a church twenty-four years before, and which had stood through several severe storms, and a shock of an air quake caused by a religious delusion called "Cochranism." A want of proper zeal had prevented their building a house of worship, although brother Folsom of Portsmouth, New Hampshire, who owned property in South Berwick, had made them generous offers. As they had no house of worship they wanted to give up their visibility as a church. I with others had labored to keep them together as a church, but in vain ; so they concluded to discontinue a church, and I took the book of records which I gave them. Self ! thou art an enemy to Christ.

I returned home, and labored, and on the 18th, I felt a

special cry for a revival, for rum drinkers and retailers were raising the Devil in many hearts. Attended the Rockingham conference at Ogunquit, Wells, which commenced on the 23d, with the church of York and Wells. They had been organized but a few years, but they had built a convenient house for worship, and united with the conference. The Lord blessed our meetings. 28th, to Hampton Falls, New Hampshire, and 29th, to Haverhill, where brethren Howe, Pierce, Knight, Rollins, Brown, Blodgett, and myself attended a series of meetings. Two were baptized, several requested prayers, and victory was gained.

November 2d, I went to Candia, New Hampshire, and on the 3d, preached there. On the 4th, I visited the sick, where I was urged to take twenty-five cents from a feeble youth, which was the first donation, through two protracted meetings, and one Sabbath, with ninety-five miles' travel. O, the want of consideration on the part of many people, who want preachers to travel, and visit them. Went to Concord and preached on the evening of the 4th. 5th, to Franklin and Andover, and attended the Merrimack conference. I preached on the evening of the 6th, to a very solemn assembly. On the 7th, the assembly was very large, and the meeting was of unusual feeling and interest. I took that occasion to vindicate the worship of Christ as the Son of God. The Free-will Baptists and others were free to publish their catechisms, &c., &c., whereby they state that if Christ is not the true God, it is idolatry to worship him, and by which thousands of true worshipers are involved in the charge of idolatry. I told them, for my evidence I would appeal to Heaven, and then read a

part of the 5th and 6th chapters of Revelation, where the four beasts, or living creatures, the four and twenty Elders, and ten thousand times ten thousand, and thousands of thousands, worshiped the Lamb as slain, and redeeming them to God. Christ was worshiped as a Lamb slain, not as the Eternal God.

On the 8th, I went to Franklin Village, where I preached at evening. There I found the people in search of a man who had put up his horse and carriage there, and while in pursuit of rum, or under its influence, was lost, and supposed drowned. Rum, thou hast slain thy tens of thousands. 9th and 10th, was at Sanbornton, where the people had built a new meeting house, in which we held meetings two days. The people contributed to our necessities. On the evening of the 10th, by request, I preached in New Chester, at the Academy. On the 11th, preached again in Franklin, Factory Village, but under some embarrassment. These meetings were good and profitable. At some of them the Lord gave me great freedom.

On the 13th, I returned home, having been absent sixteen days, traveled two hundred miles, and attended thirty meetings. There were some signs of a revival in Kittery. On the 28th, a man spoke for God who had been a sot to his appetite, but then a hopeful convert.

December 2d and 3d, the traveling was bad, but religious slothfulness worse. My soul was sick of vain excuses. People can go where business calls them, in nearly all degrees of weather and traveling, but will not go to meeting to serve the Lord. Visited from house to house, and preached in different neighborhoods ; saw some good done. I labored, and in some respects successfully, in the cause

of temperance, while preaching against intemperance. Rum is a tool of satan to destroy lives and souls. On the 27th, our good old Scottish missionary preached on drinking from the text: "One sinner destroyeth much good." The Lord gave the juice to cane, but man made rum. On the 23d, Elders Shaw and Coe preached to us. As the year closed, I was at home with my family, enjoying undeserved favors. I mourned over my unprofitableness, but could say I had labored as hard as I could to do good, laboring with my hands and preaching night and day.

1834. January 1st, I visited the sick, and then preached to the well. 5th, Elder E. H. Peavey preached to us. 8th, preached in the southwest part of the town at Capt. Samuel Badger's, where about thirty ship carpenters attended. On the 12th, it was stormy, but I went to the meeting house, where I found the *sexton*, with whom I sung and prayed. 14th, went to Rye, and gave an address on temperance, to a large assembly. 15th, went to Stratham, to the burial of Elder Henry Pottle, who died suddenly on the 11th, with a difficulty about the heart. The funeral was attended by a very numerous body of people and preachers. The early part of his ministry had been very successful, and so was the last part of it. At evening, I preached at Elder N. Piper's. 16th, preached at Hampton. 17th, preached at Hampton Falls, and gave an address against intemperance. From the 21st, to the 25th, it was very cold, and having sickness in my family, I failed of meeting my appointments. 30th, preached at a burial on an island. I spoke very plainly, as the father and grandfather were *tipplers*, or worse, and the gravedigger was too drunk to attend the filling of the grave.

O, the curse and ruin caused by strong drink, and yet many plead for its use.

February 1st, and 2d, attended burials, and on the 3d, journeyed to Wakefield and tarried with some true believers at brother D. Waldron's. 4th, to Brookfield, and thence to Wolfborough to attend the Strafford conference, which commenced on the 6th. I met some opposition from one who had been my best friend, because of my labors for temperance societies. The meetings were some interesting, especially on the 7th, when brother Ides, from the woods of Canada, spoke wonderfully. I visited and preached in the towns round about Wolfborough, not sparing the *rummies*. There was some appearance of a revival in the vicinity of the Bridge, but my engagements called me home on the 13th. 14th, went to New Castle with our old missionary, and had a large temperance meeting. We had some good meetings, but I could not feel as I did previous to leaving Wolfborough, and wished myself back. 27th, went to York, and 28th, to Portsmouth, where I preached at the old Assembly house. A general revival was in progress there.

In March, we had some reviving, and the revival at Portsmouth continued. On the 9th, I completed my fiftieth year, and a plenty of employ was still before me. Visited a little in New Hampshire and the east of Massachusetts. Attended a protracted meeting at Salisbury, where many were seeking the Lord, and some found peace. The work was glorious in that region. Souls were daily added to the Lord. 27th, and 28th, attended a protracted meeting with brother Howe, at Portsmouth, which was attended with a glorious result; scores came forward for

prayers. 31st, had a temperance address, after which we took up a collection for a poor fatherless boy, whom we wished to assist toward a house, as labor had been offered him if he would renounce the cause of temperance. We overdid our enemies, and the cause gained strength.

In April, I preached in Kittery and Portsmouth each day or evening until the 9th, when I went to Hampton Falls. 10th, delivered an address on temperance at Seabrook, thence to Exeter to attend a protracted meeting, which was good. Returned home, and had many meetings, in which much was felt, but little obeyed. 21st, visited Exeter again. 23d, met in the Spring session of the Rockingham conference, at the house of brother Nathan Moulton, Hampton Falls. There was a severe, cold rain, yet many met in conference, but many were prevented from attending the public meetings which were held on the two following days. There was quite an interest. We agreed to change the time of holding our sessions of conference to the first Wednesday in March, and second Wednesday in September:

In May, the good work of reformation went on in Portsmouth. On the 4th, I baptized three there, which made forty that were baptized in the place that day. 5th, went to Kennebunk to attend a protracted meeting, with Elders Boothby, Shaw, and Coe. The Baptist and Congregational preachers and people helped much, and showed Christian spirit and conduct through the whole. On the 9th, I preached at Ogunquit, and also at York, south side of the river. Much seemed to be felt in our meetings, but it appeared hard for man to love Christ's cross, and follow him willingly. I remained at home a few days, and on

the 22d, started on a tour in New Hampshire. 23d, arrived at Contoocook river and stopped over night. 24th, to the west of Boscawen, where a general meeting was holden.

On the 25th, it being the first day of the week, I remained at Boscawen during the day, and preached at Salisbury in the evening. 26th, attended the annual session of the New Hampshire conference, which was holden at Boscawen. The business went on slowly, as there was not an agreement about some general measures, particularly a general book association. However, no trial arose, and we parted with brotherly feeling, although some, if they can't have their own way, will have no way. 27th, to Northwood, and had some good meetings. 28th, passed a tavern where a youth lay dead from having his skull broken by the kick of an unruly horse. How uncertain is life.

June 1st to the 4th, I preached in different neighborhoods in Kittery, and saw some revival. On the 5th, I went to Newton to attend a protracted meeting. Remained there two days, and feeling the necessity of being at home, I hastened away, and my *haste* caused me a *waste* of six miles travel back after a lost surtout. I arrived home late, but a good meeting and reception of a youth for baptism, rewarded me. 8th, I preached thrice and baptized one, while several requested prayers and cried aloud themselves for pardon. 10th, one obtained hope. Many were enquiring, but there was a great lack of spirituality among professors. 29th, Elder S. E. Brown preached in my stead, and I preached at York, where a revival commenced. Several were converted in Kittery

before the close of the month, which greatly encouraged my heart.

In July, the work of reformation progressed, and several obtained hope, but there was too much indifference on the part of old professors. I preached also in York, where some were disposed to mind *their ways*, although the *high-ways* between Kittery and York were bad almost beyond description. On the 20th, I baptized at Kittery.

An arrangement was made whereby the Christian society was to occupy the north meeting house one Sabbath in each month, which they had never done before. That gave a new impulse to the cause. On the 27th, I preached there thrice to a full and solemn assembly, and then had a fourth meeting in another neighborhood, which was glorious.

August 2d, attended our seventh-day conference, but many that we expected to relate their experience for baptism kept back, which was not right. However, on the 9th, seven came forward, and on the 10th, I baptized them. Among the number, was the mother of G. M. Payne and Mary Ann, his only sister, and Joseph H. Moore, a relative and particular friend of his, all of York. On the 12th, baptized four. While the converts were relating their minds, a heavy squall, accompanied by thunder and lightning, commenced, which produced a deep solemnity, but they spake boldly. It cleared off and they were baptized in fair weather.

On the 19th, I started for Wolfborough. I found a good attention to religion and some converts. 22d, to Tuftonborough, and met with Elder D. Cilley. Having received a request to attend the Free-will Baptist quarterly meeting on the 23d, at Tuftonborough, I concluded to

attend, although, for proper reasons, I had thought it best for me never to attend another. The leading brethren wished me to act as at home and preach freely, as they would not show a sectarian spirit. The Lord helped me; the brethren cried amen, and I think no harm was done, but some good. On the 24th, I preached twice at the meeting house, once at Pine Hill school house, and had a fourth preach at the Academy. At the third meeting I was pleased with the remarks of an aged colored woman. She said, "when I was converted and made happy, a young miss (called a lady) said, "if Dinah goes to Heaven, I'll be damned if I do." Dinah said she requested the mother to say to the daughter, "No black soul will ever go to Heaven, and no white soul will ever go to hell, and Jesus has washed my soul white." If language is fruit, and by their fruits we are to know them, I should judge by Dinah's language, her soul was white; but that the young miss's soul was black. I preached many times in Tuftonborough and Wolfborough until the 27th, when I preached at Mink Brook, for Professor Beach, who was called away, and then started for home, where I found the revival going on.

September 9th, attended a meeting at York, with other preachers, at Joel Haley's. 10th, to Wells, Ogunquit, to attend the Rockingham conference. Had a good attendance, and business went well. At that conference we made a start for the New Hampshire Christian Benevolent Society. We made a good start, and have since prospered wonderfully. The meetings were good, and the Congregational preacher and brethren attended a part of the time, manifesting an interest which was Christian-like. Re-

turned home, and on the 19th, went to Amesbury Mills, Massachusetts, where I met brother David Swett and his brother Simeon, and had a good meeting. 20th, to Salisbury Point, on an exchange with Elder Richard Davis.— 22d, preached in Newbury, in the same house where Elder David Marks preached a few days before, and was disturbed badly by a tumultuous mob. I reproved the disturbance and had a still time, while much of the good spirit was felt. On the 26th, I preached at Newbury again, and received a contribution. 24th, I was at Bradford and Haverhill, and 25th at Newton. Returned home, attended some meetings, and the month closed.

October 8th, left Kittery and journeyed to Portsmouth, Newington, Durham, Nottingham to Northwood, thirty-six miles. 9th, to Chichester, Loudon Mills, Canterbury, Shaker Village, Northfield to Sanbornton, twenty-seven miles, in a rain. 10th, to the North meeting-house, and delivered an address on temperance; thence to the east part of Franklin and preached: an unusually cold, windy day. 11th, and 12th, E. Shaw, A. C. Morrison, B. Cally and myself attended a general meeting at Franklin Village, which was well attended and interesting. The Congregational and Unitarian societies kindly let us the use of their meeting house. In the evenings preached three miles up the river. The people contributed seventeen dollars to assist Elder A. C. Morrison, whom they sent a messenger to meet in the Convention in New York State. 13th, to Andover, where brother Morrison delivered an address on temperance. On the 14th, I journeyed in company with brother Shaw and wife, and brother Morrison and brother, to Wilmot, New London, Wendall,

Newport and Claremont, and stopped at Charlestown on the Connecticut river; traveled forty-two miles that day. 15th, went down the river five miles and crossed over the Cheshire Bridge to Vermont, and followed the river up to Springfield to breakfast. Thence through Chester, Andover to Londonderry by Williams' river, which we crossed twelve times on bridges; thence to Landgrove and Peru on the Green Mountains, and down to Winhall. On the morning of the 16th, passed on to Manchester, to breakfast, which was a beautiful village, situated on an extensive valley of good land. Thence to Arlington, which was another fine village, with an elegant old meeting house, curiously glazed. Passed on to Shaftsbury and North Bennington, and there crossed over into York State. Passed on southward at Hoosac Four Corners, and crossed the Hoosac river at the fording place, to Petersburg, then down the vale to brother Gordon Hiscox. Rested on the 17th, till evening, when I preached at an old factory prepared well for a place of worship. After attending a wedding on the 18th, went to Berlin, Rensselaer County, where a large assembly of people from various towns and three states, besides several preachers from different states, met for what is termed a dedication, but the meetings continued three days.

That meeting house was free to all—no one owned a pew. J. Badger preached first, from Rev. xxii: 1, 2, in the following order: 1. The source of the river. 2. The river of grace and love. 3. The tree of life—the church. 4. The twelve fruits, the fruits of the Spirit. 5. The healing leaves, influence and gifts of the church. E. Shaw preached in the evening. On the 19th, it was very rainy, but many people attended, and sermons were preached by

M. Fernald, A. C. Morrison, and brother Winman. On the 20th, Elders Fernald and Morrison preached to a large collection of people. Many wept, while sighs and groans declared the feelings of the people. 21st, went to Troy and crossed the North river to Watervliet, and stopped with brother David Wheeler, who was Postmaster. Brother Wheeler took us to the United States Arsenal, and showed us the instruments of death, but I felt that my weapons were not carnal. We then proceeded on, crossed the Mohawk, and reached Ballston at evening, and were kindly received by sister Hollisten, at Burnt Hills. 22d, went to Milton, to Elder Levi Hathaway's, who with us went on to Galloway, where Shaw and Fernald preached. 23d, reached Broadalbin, where a Convention of delegates from the different conferences of the Christian Connection in North America assembled. Two delegates failed of attending, viz: brother Lawrence, of Ohio, who had died, and brother Hazen, of Vermont, who was detained by the death of a son.

There were delegates from only eleven conferences, but letters from others, while there were many preachers and brethren present, who took a part in the deliberations. M. Fernald was called to the chair. Preachers in attendance were A. C. Morrison, E. Shaw, J. V. Himes, S. Clough, Joseph Marsh, Levi Hathaway, Allen Crocker, Oliver Barr, J. J. Harvey, F. Plummer, Ira Allen, I. N. Walter, Wm. Andrews, H. Plummer, David Millard, J. S. Gardner, Elias D. Terry, Keyes Coburn, D. Ford, Jabez King, John Ross, John Spore, N. Perry, R. Rider, J. Rider, J. Hayward, J. F. Currier, M. Fernald, and Philetus Roberts. The convention continued from the 23d

to the 27th, at evening, excepting the Sabbath. The Sabbath was stormy, yet many assembled, to whom I. N. Walter and M. Fernald preached.

Among other business done in convention, was the organizing of a General Book Association, to meet once in four years. The association to consist of one delegate from each conference in the Connection. The officers, a president, secretary, and committee of twelve, to transact business in the intermediate time, three of whom to be a quorum to do business. The particulars of the convention are recorded in another book. The convention closed at evening, and we journeyed the next morning.

On the 28th, I started with Elder E. Shaw and wife, and went through North Galloway, and Greenfield, to Saratoga, where we drank some water, examined the railroad to Schenectady and Albany, and saw the steamer Fire Fly carry off some cars, passengers and other freight, swiftly. Thence to Schuylersville Village, and the Ferry, where General Burgoyne had his battle, and surrendered to the United States. Crossed the North River to Easton, and proceeded on to Greenwich Village. 29th, to Union Village, and Jackson, to Cambridge, to breakfast. That was a very pleasant place. Thence to Salem, and crossed over into Vermont, and passed on through Arlington, Manchester and Winhall, then ascended the Green Mountains to Peru, where we found snow for sleighing. It was dark and cold when we arrived at an inn. 30th, descended the mountains to Londonderry, thence through Andover, Chester, North Springfield, and halted at brother Cook's. Then proceeded onward through Springfield Village to Spencer's Hollow, and leaving brother Shaw,

crossed the Connecticut river, dark and late, and stopped at Claremont. 31st, to Newport, to breakfast, thence through Wendall and Fishersfield, to Bradford, and called on Elder Gillingham. Then proceeded on through Warner, North and East Hopkinton, to Contoocook river, and stopped at brother Gage's.

November 1st, took the Concord Turnpike, and proceeded to Portsmouth, crossed the Piscataqua river, and reached home in the evening. I was glad to get home once more, through Heaven's mercy, but believed the journey and labors were for the glory of Christ's cause.

I resumed my labors, and went into the work as usual. On the 18th, commenced a protracted meeting which resulted in good. 27th, was our state Thanksgiving, and we held our meeting as usual, but Epicureanism prevailed so, that only about forty met. On the 30th, I baptized two.

December 1st, went to Hampton, New Hampshire. 2d, attended the dedication of a new meeting house. Held a protracted meeting in connection with the dedication. On the evening of the 4th, I returned home, and on the 5th, went to York. I felt much while reflecting on the indifference of souls bound to another world. 15th, by reason of the extreme cold, I failed of meeting an appointment at Kensington, but went on the 17th. Spoke on the subject of temperance on the 19th, and at Exeter on the 21st, in the meeting house of the First Congregational Society. 31st, to Hampton, and met with other preachers, when we held religious exercises to the close of the year, or till after midnight.

CHAPTER XVIII.

EASTERN CHRISTIAN PUBLISHING ASSOCIATION ORGANIZED
—MURDER BY RUM—NEW HAMPSHIRE BENEVOLENT SOCIETY COMPLETES ITS ORGANIZATION—DEATH OF ROBERT FOSTER—NEW HAMPSHIRE CONFERENCE AT BARNSTEAD, N. H.—TOUR EAST—R. B. DAVIS ORDAINED—GENERAL MEETINGS IN NEW HAMPSHIRE—S. BROWN AND T. H. ALEXANDER ORDAINED—VISITS LOWELL, MASSACHUSETTS
—LUKE WALDRON ORDAINED.

1835. January 1st, an assembly of preachers and others met at brother Abram Drake's, and formed an association called the Eastern Christian Publishing Association, bought out the Christian Herald, then published at Portsmouth by brother Robert Foster, and agreed to publish it once in two weeks, under the name of the Christian Journal.

Preached in York, and Wells, and gave several addresses on temperance. Being frequently called on to attend burials, I could but think, preachers must always go to burials, let the distance, difficulty and expense, be what they may, or they are charged with lack of Christianity. Their reward is usually "thank ye," though sometimes they don't get that. Continued my labors as usual, and think not altogether in vain.

February 1st, preached twice, and I trust not in vain. 2d, preached in the southwest part of the town upon the subject of temperance, but was cruelly opposed by rum drinkers. 3d, preached in Portsmouth, and had a good season. Brother and sister Howe fed me early on the morning of the 4th, and I then went to Durham, and attended the Strafford conference. The meetings continued several days, and proved a blessing. 10th, to Alfred, and attended the York County Temperance Society. 11th, to Ossipee, where a meeting was called at short notice. I found rum had killed another of my old hearers. Proceeded to Wolfborough and Tuftonborough. Had some heavenly good seasons. On the 19th, I preached in the house where I first stopped in Wolfborough twenty-four years before. In that house I commenced my labors in town. Returned home, and remained to the end of the month. How vast the difference in the attention to religious privileges. Where people are blessed with continued privileges they lose their interest, while those who but seldom hear the word, yet know its worth, are eager to hear, and will avail themselves of every opportunity.

March 3d, went to Rye, and met with the Eastern Christian Publishing Association. On the 4th, the Rockingham conference held its session, which was very harmonious, and three young men joined the conference. In the evening I preached at the Breakfast Hill neighborhood. The general meeting continued through the 6th. On that day the Congregational brethren favored us with the use of their meeting house, and the preacher met with us. It was a time of some revival. I hastened home at evening, and attended the annual meeting of the Temperance society,

which was an occasion of much interest. On the 9th, brother M. Howe preached to us, and I added remarks on temperance. Several made confession of their past doings and came out from the evil. In view of the awful evils arising from the use of strong drink, I considered it my duty to preach on the subject often. As the fifty-first year of my life ended, I felt very desirous of being more revived and useful.

On the 17th, at evening, in a tremendous gale, I was conveyed across the water to attend a marriage, and back again safe, for "will makes a way." 21st, visited and preached at Hampton, and on the 22d, met with Elders E. Philbrick and E. H. Peavey, at Rye. On the 29th, brother Shaw preached at the North meeting house. 30th, and 31st, being quite unwell, I labored with my carpenter's tools, which was my common method to get better.

April 2d, having had several meetings to consider the importance of circulating the Scriptures, we agreed to give twenty dollars to send the Scriptures to heathen lands. Besides preaching as usual, I lectured on temperance at New Castle on the 6th; at Portsmouth on the 10th; at Salisbury Mills on the 14th, and at Newbury, Belleville, on the 16th. I could not have felt clear at all times, in all places, to have delivered so many addresses on temperance had I not filled them with full one half of good, plain, pointed, gospel preaching, and I thereby got at hundreds and thousands who would not come out to hear me preach. Returned home, and remained a few days, and on the 24th, preached at Dover; thence to Boscawen on the 25th. 26th, preached twice in Concord and once in Boscawen.

On the 27th, brother William H. Gage accompanied me to Bradford to attend the Merrimack conference on the 28th. It being so very stormy, only a few ministers attended, yet we continued the meetings in Bradford and Fishersfield, (now Newbury, N. H.,) three days. On the 29th, I preached at Deacon T. Hadley's in Bradford, and on the 30th, preached in the Baptist meeting house. Preached in Fishersfield at the Southeast meeting house. Much was felt among the people, and the prospects good.

I attended also the sick, for as I went I would do what I could to heal the sick, and persuade men to leave the service of the Devil, that he might be cast out.

May 1st, I journeyed to Northwood; 2d, returned home. 7th, preached at New Castle, and also at Portsmouth, in company with Elder N. Piper. 8th, attended the burial of sister Ruth Witham, at York, in the meeting house of the Congregational society. A large assembly heard attentively, and two other brethren in the ministry took a part. She was a very poor woman, but a rich Christian, and was highly respected. 13th, to Wells, North Village. 14th, attended at the dedication of a new meeting house. There were several preachers present, and we did the best we could, and every thing passed on pleasantly that day, but a wrong spirit was there, as two meeting houses were built within a mile, when only one was needed. 23d, I went to Salisbury, New Hampshire, to attend the New Hampshire conference, which was held at the house of brother John Couch, and which was pleasant and harmonious. A society was formed to assist an itinerant ministry, called the New Hampshire Christian

Itinerant Society. The members were to pay one dollar annually. The meetings in connection with the conference were good. I returned home on the 26th.

In June, I labored as I was wont to do, in Kittery and neighboring towns. On the 22d, I commenced a short tour, partly for the purpose of preaching and partly for the health of my wife. I preached at Stratham, Exeter, Kensington, Newton, Haverhill and Salisbury Point. At Newton, I spoke to a company of youth, who collected at short notice, and were very attentive. On the 10th, a sister in the church was murdered by the hands of her own husband while under the influence of rum, or when he was rum crazy. The circumstances were given to the public at the time, and testified to at the time of the judicial trial of the wretched man, who is now, by the way, running at large in our streets. This was only another comment on drunkenness.

July 4th, celebrated the Independence in the forenoon at our meeting house. I gave an address on true liberty, Sabbath schools, slavery, and the circulating or sending the Bible and tracts to the heathen. In the afternoon, I was to give an address at York, but rain prevented. On the 5th, which was Lord's day, I attended three meetings. In the afternoon we had a tremendous gust of wind, which did much damage.

On the 6th, I started on a visit to New Hampshire. Preached in Dover, in Tuftonborough, and had many meetings in Wolfborough, which were refreshing. On the 11th, had a church conference, where I organized the church twenty-four years before ; about forty members were present ; several were among the first that united in church

relation, and two were there who then resided in Stewartstown, about one hundred and thirty miles distant. Three were added to the church. It was a soul-reviving season.

My visit, though short, was interesting. I returned home on the 13th. On the 26th, I preached at New Market, Lamprey River. Several individuals in this section were killed by lightning, and on the 31st, our old Congregational meeting house was struck. A man on board a vessel lying in our river—Capt. Gardner of St. George, Maine—was killed.

In August, I labored as usual. On the 12th, received a visit from brethren H. Frost and Russel B. Davis. 16th, brother Frost preached for us. I went to New Castle. 21st, went to North Hampton, Little River, so called, and attended the organization of the New Hampshire Christian Benevolent Society. We there received our Act of Incorporation, adopted our constitution, chose our officers, and commenced our funds. 25th, commenced a journey in the country, my wife and daughter accompanying me. 26th, preached in Milton. Visited and preached in Wolfborough and Ossipee, and saw some signs of spiritual rain.

September 2d, 3d, and 4th, attended the Strafford conference and general meeting at Tuftonborough. The meetings were attended with good. Backsliders confessed, several bowed the knee, and cried for deliverance, and some found comfort. On the afternoon of the 3d, I attended the burial of B. Seeggel, at Ossipee, which was a solemn season. I remained in Tuftonborough and Wolfborough until the 7th, and saw some reviving. On the 9th, attended the Rockingham conference at Newton. In connection with this conference, we held a meeting of the

New Hampshire Christian Benevolent Society. We had a harmonious session. Many attended, and good was done. 11th, returned home, having been absent eighteen days, attended thirty meetings, and traveled two hundred and twenty miles. Being very much distressed at my lungs, I had only one meeting from the 14th to the 19th.

Feeling a burden on my mind respecting the people at Wolfborough and Tuftonborough, and the region round about there, I concluded to visit them again; and on the 22d, started. I arrived at Wolfborough on the 23d, and found Elder Colby had written a letter for me to come to his assistance, as the work of reformation was progressing. I visited and preached daily in these towns, to the close of the month, and in almost every meeting saw some come forward for the prayers of the saints, while others were brought to rejoice in the Savior. On the 28th, attended the burial of one who was awakened and brought to the Lord, at the time I made my first visit.

In October, I continued my labors in the before-mentioned towns, while the arrows of King Jesus were sharp. On the 7th, I designed to start for home, but feeling so much pressed in spirit to remain, I concluded to yield to the impression, and not start that day. I continued meetings, and the Lord gave assistance while converts were multiplied. 9th, I baptized at Tuftonborough, and 12th at Wolfborough, and then bade them farewell for that time. 13th, returned to my family and friends, at Kittery. 14th, I visited brother Robert Foster, of Portsmouth, but found him too low to converse. He died that evening. 23d, met with Elder Easton. Had some good refreshing seasons, but not that interest in the church I greatly desired to see.

November 1st, our meetings were large, and several renewed their promise to try to serve the Lord better. 9th, brother M. Howe preached a good discourse upon religion and temperance. 17th, at Hampton Falls, and attended the dedication of a new meeting house. A general meeting followed the dedication, which was good. On the 24th, by invitation, I attended the dedication of the Methodist chapel in Kittery. The house was dedicated to the Lord God by prayer alone, for which I thanked the preacher. Had some interesting meetings, but the people were very dull in general. I had much exercise of mind about leaving the people, my labors appeared of so little use, but I feared the consequence of leaving so large a society without a teacher. On the 30th, Elder R. Davis preached with us, and seemed to revive our drooping spirits.

In December, I preached mostly in Kittery, occasionally going out of town for a day. I felt deeply afflicted in view of the low state of religious feeling, and could but cry mightily to the Lord for deliverance, in my own mind. On the 10th, Elder Howe and myself met several other preachers at Exeter, to hold a consultation on various scriptures and methods of worship, that if possible we might be uniform in our preaching and exercises; and that all might speak the same things. On the 31st, in company with brother Joel Haley and wife, journeyed to Wolfborough, and thus the year 1835 ended.

1836. I commenced the year at Wolfborough, and preached there and at Tuftonborough until the 9th of January. Some reformation, and prospects good. The 9th was the 28th anniversary of my baptism. I journeyed

home ; a heavy snow storm came on and the roads were blocked, but at evening I reached my home ; found my family in good health, and seated by a good fire, for which I thanked my heavenly Father. Continued my labors as at other times. 24th, went to the north of the town and preached twice. The Methodist brethren had for some time occupied the North meeting house, which was formerly occupied by, and belonged to the Congregational society, but having built them a new house they vacated the old one. The Christian society had occupied the old house one Sabbath each month for a season, and as the house was now vacated on the other Sabbaths, we, with the Congregational society, fitted up the house somewhat, and commenced meetings regularly. The Christian society had then two regular meetings, by mutual consent. We held our north monthly conference at brother John Rogers. February 4th, received news of the death of Captain Samuel Pray, one of our church members, who died very suddenly at New York. He was there on business ; was taken ill on Saturday, and died the next morning. How uncertain is life ! How dangerous its abundant and engrossing cares ! A widow and nine children were left to endure their loss. 6th, and 7th, I preached in Exeter. The weather was extremely cold, and the roads so blocked with snow that I could hold but few meetings for several days. 15th, my wife's mother died, aged 84 years. On the 19th, she was buried. Elder Moses Howe preached well on the occasion. I made a short visit to Wolfborough, with brother Howe, who addressed the people on temperance. We held a few meetings, and found the spirit of reformation still among the people ; also some who had been very intemperate had

broken off that course. We returned to Kittery, and on the last day of the month brother Howe preached us a temperance sermon.

March 1st to the 4th, attended a session of the Rockingham conference at Exeter; also meetings of the Eastern Christian Publishing Association, New Hampshire Christian Benevolent Society, and public religious meetings. On the 9th, my fifty-second year closed, while I was making an effort in behalf of liberty for the slave. Labored as usual. Brethren Howe, Boothby and Wait preached for us during the month. Brother Isaiah Haley gave us a good temperance address on the 30th. 31st, I preached at New Castle, it being state Fast, and as they held their annual temperance meeting on the afternoon of that day, I gave an address, for which they gave me a full vote of thanks, and a reward besides.

April, I devoted to labor in Kittery. On the 18th, preached on the Island of my ancestors. 19th, attended the burial of a Congregational sister, who was the last survivor of the church before a recent revival. Many of my visits and meetings were interesting and profitable. I often witnessed the value and excellency of religion, as I stood by the bedside of those near death. Religion prepares us to live well and die right.

“Religion, what treasure untold,
Resides in that heavenly word.”

In May we had some very interesting meetings. I spent one day in a private interview with two individuals, laboring to convince them of the error of Deism, Atheism, and Universalism, but all to no apparent purpose, as they had a zeal which blinded them, and were decidedly opposed to

the gospel. 15th, preached at the North meeting house, and for the first time attended a communion in that place with that portion of the church that worshiped there. At 5 o'clock we all went to the Methodist chapel, and all united with a Congregational brother, which season was good.

May 20th, attended the burial of a man who hung himself in consequence of cider intemperance. Another preacher preached, and I exhorted and prayed. He was brought up in a *liquor* family, and in ignorance. He once choked his father, which doubtless caused his death. His mother was intoxicated when his father was buried. He quarreled with his wife, and attempted her life. She ran off, and he hung himself; all the effects of rum, cider and ignorance. 25th, a man in the northwest part of the town died in his chair, in a rum store. Thus they went, and thus they go.

May 26th, went to Barnstead, New Hampshire. 27th, 28th, and 29th, attended the New Hampshire conference and Itinerant society. M. Fernald made an opening address, and one of our number, by request of the Congregational brother preacher, gave his preparatory lecture. Our meetings were good, while the Lord gave the word. On the evening of the 29th, I preached at Alton, and on the 30th, I visited New Durham, Farmington, Rochester, and Dover, feeling as I went I must preach. I reached home on the 31st, and attended a meeting.

June 8th, I started on a journey East, taking with me my wife and daughter. On the 10th, arrived at Gray Corner, where the Free-will Baptist brethren were holding a series of meetings. By request, I stopped and preached

several times, and on the afternoon of the 12th, I went to my old stand in New Gloucester, where I found a large company ready to hear. I believe the Lord helped me. On this visit I became fully confirmed by all with whom I conversed, that Elder Ephraim Stinchfield's opposition to me had not raised me one foe in his native town, but on the contrary, had injured his own usefulness to the close of his life, which was fast ebbing out. I visited him. He appeared friendly, while I felt it my duty to speak of his treatment to me, before his wife and daughters present, and told him I never intended to wrong him, but he would not say so to me. I sung and prayed with him, and we parted, as we supposed, no more to meet on earth.

I proceeded to Monmouth on the 13th, and to Vienna on the 14th, and stopped with Elder Josiah Bradley, who entertained us during a session of the Kennebeck conference and general meeting. I found him a worthy, good man. After a pleasant interview with the brethren, and having some good meetings, I started, in company with Elders Young, Mosher, and our companions, farther East. We crossed the Kennebeck river at Norridgewock, which was once a famous Indian settlement. The romantic scenery of the river, fertile farms, and hills and vales, furnished a theme for reflection. Passed through Skowhegan to Cornville, where I attended the Maine conference. Brother Russell B. Davis was ordained to the work of the gospel ministry. I preached at Skowhegan Falls on my return, and then proceeded through Norridgewock, Mercer, and New Sharon, to Farmington Falls, where I preached to a few. A company of circus horse riders, or monkies, called out all that would pay twenty-five cents

for the sight. That only showed on which side the people were. 23d, visited Elder Peter Young and family, and with him and others, made our way for Sumner, Oxford County. On our way we passed the grave of our faithful brother, Elder J. Bean, who fought his fight, and overcame. On the 24th, P. Young, Lincoln, Mosher, Bradley, and M. Fernald commenced our general meeting. The meetings were held at the barn of David Merrill, Esq. We found the religious feeling of the people low in that hill country; but on the 26th, which was the first day of the week, a host of people assembled, who heard attentively, and deep impressions were made on the minds of many. Esquire Wood and wife, and two sons, came thirty miles that morning to attend the meeting, and then returned. I observed to him as he was about to leave, I feared he had not got rewarded. He replied, "I am already." I thought how many professors there are that will not go one mile to hear a good sermon.

Never did I see the need of faithful, honest labor with preachers and members, so much as I did during that journey. Unskilful labor in the churches had divided and even destroyed some of them. Elder Lincoln accompanying me, I went to Hartford, and preached once. 27th, journeyed through the hilly region of Buckfield and Hebron, to Minot, New Gloucester, and Gray, visiting a family of Shakers. Also, visited Windham, Gorham, and Portland.

July 1st, I started toward home, where I arrived safely on the 2d. Labored in Kittery and York until the 23d. Brother Lincoln visited us, and also brother E. Burnham. 24th, I preached at Hampton. The church was very low, and had given up all meetings save on the Sabbath,

which I felt would be an injury to them, as was seen afterward. I visited a few towns in New Hampshire and Massachusetts, and then returned home. The church was in too low a state, and too contented in their state.

August 5th, I visited Portsmouth and New Castle, where I had a good preach, but returned home fatigued, as I had a hard *tug* at the oars, alone. I made another short visit to New Hampshire and Massachusetts, preaching the word and addressing the people on temperance. In passing through Stratham, on the 11th, I saw Elder N. Piper's wife dying. Surely all flesh is grass.

On the 17th, I visited the North parish, and found some revival in progress. On the 25th, I started for the interior of New Hampshire. At every visit I made among my old acquaintances, I found death had taken one or more, and sometimes those for whom I had often prayed, and to whom I had preached, yet they died without telling where they hoped to go. N. Piper, D. Wiggin, myself, and others, held a general meeting at Tuftonborough, which commenced on the 27th, and was attended with much good.

September 4th, after preaching twice at Wolfborough, I heard the Friends' speaker. He labored hard to make us believe "Christ is the Father," but the scripture he produced destroyed his own testimony, to my mind. 8th, I arrived home, and found some revival in the north part of the town; four were about to be baptized by Elder Burnham, who was then preaching to the north meeting. 14th, attended the Rockingham conference at Kensington, New Hampshire, and New Hampshire Christian Benevolent society. The business of the conference, and other

society, was done harmoniously, but too many neglected to attend. Elder P. Young, from Maine, and Elder H. Sullings, from Rhode Island, met with us, and preached the word of life. Good resulted from the meetings. Returned to Kittery, and on the 21st, received a visit from brother Peter Young. 28th, and 29th, attended the Strafford conference at Jonathan Berry's, Strafford, New Hampshire. We had a good session. On the 28th, R. Davis preached in the meeting house, and at evening I preached in a school house from James i: 27. 29th, R. Davis, E. Shaw, and M. Fernald preached, and then I left for Dover, while others were to continue and close up the meetings. 30th, visited and preached in my old field of labor, South Berwick, Maine. It was grievous to see the awful havoc made by false zeal and fanaticism, together with a neglect of religious duty, yet there remained some praying, precious souls, striving for victory, so that my labors had not been wholly in vain.

October 1st, I returned home, and attended our seventh-day conference, which was good. I had long been burdened to see the unstable-mindedness and indifference of church members, while I saw Zion lying slain, and no one caring for her. I almost concluded to refuse preaching to my old charge, seeing they would not strive with me for a revival, but on the 2d, I had remarkable freedom in speaking, which raised my sinking spirits. Some revival was going on at the north of the town, Spruce Creek, and a good attention to meetings in the navy yard neighborhood. I labored to impress the minds of those who would not omit their worldly business a part of one day out of a week, for months, to attend the stated business or meetings

of the church. On the 18th, commenced a journey, but preached at the southwest of the town and baptized the wife of brother Stephen Paul, of Elliot, and then proceeded to Stratham. 19th, to Exeter, Nottingham, and Northwood, and put up at a tavern, where *rum-men* disturbed me and left no room for prayers. 20th, to Canterbury; 21st, in company with brother J. Harriman, to Sanbornton, where we attended the Merrimack conference. On the evening of the 22d, I preached in Franklin, at brother A. C. Morrison's father's, and the Lord helped. I met in the general meeting at Sanbornton daily, and preached several times. 23d, at evening, I preached in Northfield to a full house, and had a time of plain dealing. 24th, after writing home, which was my custom once every week, during my absence, I went to New Chester and Danbury, and preached. At Danbury we commenced a general meeting. The people and preachers were not abundant, but the Lord gave us His Spirit, and we gave the people His word. B. Calley, T. Cole, and myself preached each day, and on the 27th, the last day of the meeting, the Baptist and Methodist brethren united their labors with us, and the Lord helped, while some cried aloud; some requested prayers, and thus our meetings ended gloriously.

We proceeded to Andover, and commenced another general meeting on the 29th. Brother Cole and myself preached once each day, while we both preached at separate places evenings. On the 30th, I had great liberty to show the people what was 'noted in the Scriptures of truth,' particularly on Christ, the Son of God. 31st, Elder Cole and myself started for Salisbury, to hold a general meeting there. While my horse was descending

a hill in quick speed, to come up with Cole, a swine intersected the horse and threw him down, which threw me headlong out of my chaise and over my horse's back, injuring my leg. I however got up and pursued Cole, who stopped in the road and dressed my wound, while I was glad to fare no worse, but thanked the Lord for preservation.

We commenced our meetings November 1st. I remained two days, and saw some good. Brother Cole remained longer, while I left, and on the 3d, reached home. I remained in Kittery and towns around through the remainder of the month, being too hoarse and unwell to go abroad, and my wife was sick also. I had to withdraw some appointments at a distance, and in one instance to get a supply.

December 1st, was our state Thanksgiving, and I preached day and evening, but found a large majority of the people regarded their victuals more than thanksgiving to God. The backwardness of my brethren in their improvements in meetings, occasioned me more labor, and I began to find myself unfit for lung labor, especially on the second day of the week.

On the 6th, I visited Exeter, Kensington, and attended an evening meeting with Elder R. Davis at brother Richard Morrill's, Hampton Falls. On the 7th, attended the ordination of Dr. S. Brown and T. F. Alexander. In council, I objected to the custom of giving the right hand of fellowship, and a charge, as a part of ordination, showing that both were unscriptural. It was agreed to be unscriptural as a part of ordination, but insisted on as following the custom. Meetings were held several days, and

were excellent. I attended one meeting at the Factory Village. I returned home and found some prospect of a revival, but the church was too low. Between the 12th and 20th, a spirit of revival began to prevail, and some professed conversion. On the 19th, at an enquiry meeting at my house, one found comfort. I was distressed in mind to see so little interest on the part of the church while souls were seeking the Lord. I labored, and was successful in the labor, to give a rational turn to the minds of the enquirers, to act upon the conviction of truth within themselves, and not wait to be driven by excitement. Closed the year as usual, in reading and prayer, desiring to be ready for my departure, and to end my days in peace.

1837. * January 1st, I commenced with a desire that I might be more devoted to God and useful to men, than I had been in any previous year. It stormed violently in the morning, but I attended a marriage, and the storm did not prevent the usual attendance; yet when I went to the house of God I met with only three, two of whom were seeking the salvation of their souls. We had a good meeting. I attended meetings about every evening, and notwithstanding we had stormy and cold weather, yet the Lord worked with us, and many sought and found the Lord. It was somewhat sickly, and I was frequently called to visit the sick. We lost a valuable townsman, Capt. Josiah Haley, at whose burial I preached on the 18th. Some came out and confessed their backslidings, and became a great help to me. On the 29th, I baptized a seafaring man.

February 5th, I baptized again. The work of revival progressed gradually, and negligent professors came for-

ward to do their duty. On the 14th, Elder David Millard visited us, and preached an able discourse. On the 15th, he preached at the north parish. That was his first visit to Maine. On the 28th, I went to Exeter, to attend a meeting of the Eastern Christian Publishing Association. I devoted the most of my time in Kittery, during January and February, and saw much to encourage me, but still saw a great deal more to be done, while there was too much backwardness on the part of many professors of godliness. I preached a few times out of town, and administered to the sick, and in some instances had an opportunity to "do good to them who had despitefully used me."

March 1st, attended the Rockingham conference, but the traveling was such, that only a few attended. Returned home, and continued my labors. 7th, Elder Abner Jones visited us, and preached. He labored to show that a religious theory without practicing the truth of Christ, was useless. 17th, Elder E. Shaw gave an interesting address on temperance, at the north part of the town. On the 19th, I baptized four. We were cheered while several persons came over on the Lord's side.

April 1st, the Lord blessed our efforts, while we had three meetings. 2d, I felt rather "poor in spirit." 3d, succeeded in increasing the list of subscribers to the Christian Journal to about sixty, in Kittery. The Christian Journal was published once in two weeks, at one dollar per year, at that time.

On the 7th, met with brother Shaw, at Portsmouth, and compiled a supplement to Millard and Badger's Hymn Book. Devoted several days to that work.

Some were out and aside from reformation, hence I

labored to show my brethren the necessity of being spiritually-minded, and working together. Some suppose that meetings are held too often, and that when we seldom meet, there will be more of a gathering; but I have ever noticed that the oftener saints meet together, the oftener they desire to, and the better the feelings manifested. 23d, a young man from Massachusetts visited us, who had just begun to improve.

“ May I enjoy the meanest place
Within thy house, O God of grace;
Not tents of ease, nor thrones of power,
Shall tempt my feet to leave the door.”

I commenced May at home, preaching and laboring in my common way. On the 7th, I had a crowd to preach to, but many were present whose *common* character was not *whole*. I endeavored to discharge my duty to all, and told the people I would not give a cankered copper to have people come from other meetings, or go from ours, unless they would turn to the Lord. In visiting, I found several about to try another world, some giving good evidence of a preparation, and some in a dark state of mind. 18th, started on a journey with my family. 19th, reached Boscawen, where the Merrimack conference was in session, at brother Wm. H. Gage's. 20th, and 21st, attended a general meeting in Concord, preaching once in Boscawen. The people wished to know our views, manners, &c., and truth cut its way. One good preacher appeared to be “righteous overmuch,” as said king Solomon. The people proposed a contribution to aid those of us who traveled to preach to them, but this good-meaning man publicly opposed it, and said, let the people give to Elders Fernald and Davis privately, or to brother Gage for them. Gage

received twenty-five cents in the house for us. A few afterwards gave us a small amount.

On the 22d, I went to Gilmanton; 23d, to Wolfborough. Had a few meetings, visited sick and well, and on the 26th, went to Milton to attend the New Hampshire conference. It was rainy weather, and the traveling such that many were disappointed. 27th, and 28th, attended a general meeting at the Three Ponds, where the Lord helped. I returned home, and found some had died during my absence, two of whom were great neglectors of all religion, and loved *rum*.

June 1st, I attended the burial of a young man; it was a serious occasion. 3d, Elder William H. Ireland, from the East, visited us. Brother Ireland preached in different sections of the town. On the 25th, my suffering friend, Capt. John Dennett, died. He endured patiently, hoping in God. Half of his face was nearly gone with that afflicting disease, cancer: As incredible as it may appear, he lived fifty-three days without digesting food. During that time he did not take a half pint of food, save a very little drink. On the 27th, I attended his burial.

On the 28th, I commenced a journey, and went as far as East Kingston, New Hampshire; 29th, to Haverhill, Massachusetts, and found several of my old friends had died. 30th, to Methuen, and thence to Lowell. When at Lowell about fifteen years before, it had just begun to make its appearance out of the waste, and in that time it had grown in proportion to Jonah's gourd. A railroad was built between there and Boston, over which the cars passed twice each way in a day. It was a city of factories, or

spindles, while there were various religious societies striving to outdo each other, and gather the multitude their way.

July 1st, went to Boston; and on the 2d, attended worship with Elder J. V. Himes at Lyceum Hall. In the morning, brother Himes preached to the Sabbath school children. A dozen or more colored children united their songs of praise with the white children. I preached in the afternoon and evening. Saw several of my old friends. Elias Smith and his brother Uriah were present. They had both been great men, and supposed to be good, but had retired from the gospel field. Elias appeared desirous to return to his former enjoyments. The Christian church in Boston had become two, but not in union. On the 3d, examined Mr. Catherwood's curious painting of Jerusalem, and then went to South Reading. 4th, went to Lynn, and heard two addresses on slavery, the first I had ever heard, although I had been opposed to slavery from a child. About forty colored children from Boston sung very correctly, and it was affecting, while I thought on their native talent, which, if cultivated, would equal that of the whites. I preached in the evening. 5th, went to old Salem, where I had seen much of the Lord's goodness. I visited the farm at Beverly, where the New England Christian Academy was established; and preached in Salem. 6th, traveled to Ipswich and Newburyport. 7th, preached at Salisbury-Point, and on the 8th, reached home. 9th, I preached twice, and made an attempt the third time, but my lungs were so feeble and distressed that I failed. I felt excused from preaching during the following week. I took scythe and rake, and went into the hay field and labored, and found hard labor and free sweating an excel-

lent mode of doctoring. 24th, visited a company of six sisters who had met together from different sections of the Union, from Maine to Louisiana. We conversed, sung, and prayed, and then parted to meet no more on earth, but all in pursuit of heaven by the way of the cross.

August 1st, I was not well, but preached, laboring to persuade men to be reconciled to God. Some of our meetings were interesting. 17th, I preached at the southwest of the town. The very trying times seemed to be regarded by the Lord, for as bread stuff was scarce and dear, as well as other provisions, fish, especially mackerel, came in schools close to our shore, so that hundreds were caught in a day. On the 25th, I crossed the river to attend a meeting, but found I had forgotten the hour of appointment, and the people had dispersed, to my sorrow. On the 28th, I started on a journey, and on the 31st, preached in Tuftonborough. I had not been there for a year, which was the longest I had ever left them.

September 1st, preached in Wolfborough, at brother S. Coffin's. 4th, to Meredith and Sanbornton, and 5th, to Franklin, and attended the Merrimack conference, which was held at brother N. Morrison's. It was a profitable season, but the preachers were too fearful to speak or act out their opinion on slavery and intemperance. The fear of man, and a time-serving policy, are not religion. We held meetings two days at the meeting house in the northwest of Sanbornton, which were good. We had a communion season, which was good, and many attended. The prospects were good. On the evening of the 7th, I preached at Elder Obadiah E. Morrill's father's.

On the 9th, I went to Concord, and stopped with my

old friend, Judge Burgin. 10th, preached in Allenstown; 11th, in Candia; 12th, in Newton; 13th, attended the Rockingham conference at East Kingston, and had a harmonious session. The meetings were attended with good. I returned home, and on the 19th, went to South Berwick to attend a general meeting. We had a profitable but not powerful meeting, and ordained brother Luke Waldron on the 21st. I returned home very much fatigued. On the 26th, Elder Henry Frost and daughter, from Cornville, visited us.

In October, I remained in Kittery, and did the best I could to awaken the people to a sense of their duty, until the 31st, when I went to Milton, New Hampshire.

November 1st, went to Wolfborough, and found some revival had followed the general meeting. 3d, preached at brother Beach's appointment, (the Congregational brother). I went to Ossipee on the 8th, to see a family, four of whom I baptized twenty-five years before. I found the aged mother near death. I had a meeting, and the good sister rejoiced, wishing to go to Jesus. I was rejoiced to find the good work progressing on my old preaching ground. I visited Tuftonborough. I returned home and labored as usual, preaching with all my heart against evil, but felt the slothfulness of society in wishing a preacher to be a servant and slave for half a common living. On the 23d, in a violent gale of wind, a small vessel, with three men on board, was upset off Gerrish's Island. Two vessels passed between them and the shore, but "passed by on the other side," when they might have saved the men, but they let them perish. May God pity their souls, who had no pity on the bodies of their fellow men. 25th, a pro-

tracted meeting commenced at Portsmouth, which I attended. The 30th was our annual Thanksgiving, but the people cared more about their food than about thanks and praise to God.

December 1st, the meetings continued at Portsmouth. Went to Greenland and preached once; thence to Kensington and attended a protracted meeting. Labored some in York and Kittery, with brother Hall. The year run out, but I lived to thank the good Lord.

CHAPTER XIX.

D. WIGGIN ORDAINED—REVIVAL AND BAPTISM AT WOLF-BOROUGH—DEATH OF ELDERS YOUNG AND DAVIS—A. HALL ORDAINED—ROCKINGHAM CONFERENCE AT YORK—EXPRESSES HIS OPINION OF WILLIAM MILLER'S RECKONING—THOUGHTS OF CHRIST—H. P. GUILFORD, J. H. SMITH, AND O. P. TUCKERMAN ORDAINED.

1838. In January, I labored in Kittery, sometimes under very encouraging circumstances, and sometimes under very discouraging circumstances. On the 26th, attended a meeting for experience at the southwest part of the town, when five came forward, and gave in a relation of the exercises of their mind ; among the number was an infirm man, aged seventy-five years, who had indulged hope about thirty years, and though he had always after felt it a duty to be baptized, yet had neglected it for that length of time. On the 28th, I baptized the above, four men and one woman, at Capt. S. Badger's ship-yard, which was a very interesting season.

February 2d, went to Kensington, to attend a general meeting. I was informed that the day before, a man was buried from the meeting house, who was found dead, and frozen fast to the ground. He had been a very dissipated

man, but, horrid to relate, the child that followed him to the grave was a rum seller in a neighboring town.

About twenty had been converted in Kensington, and a good feeling was still apparent, but a rum store near the meeting house, where about two barrels of rum were sold every week, was a sore evil to the people. I felt bound to attack tippling, and we gained victory, although the store owner did not meet with us again. On the 5th, I went to Exeter, thence to Stratham, and met with brother Piper, and a Baptist brother. It was a time of revival, and we had a good season. 6th, to Greenland, where a large congregation gathered, to whom I preached, from Acts xviii: 8; hearing, believing, and being baptized; after which Elder Leavitt and others went to the water and baptized several. Returned home, but a light snow on the 9th, prevented our dull-hearted people from meeting. I preached in Kittery and York during the remainder of the month, occasionally giving an address on temperance, and attending several burials, one of which was that of widow Mary Moore, of York, aged ninety-seven years and ten months, who had been an excellent woman, and a member of the church with me for thirty years.

During the first of March, I made a short visit in New Hampshire, but the traveling was such that I could not go far. In Exeter, there was a good revival. I continued my labors as usual, but had cause to mourn over the low state of religious feeling among my brethren, the languishing state of Zion and my own unprofitableness.

April 10th, faced snow and rain to Greenland, New Hampshire, and assisted in the ordination of brother Daniel Wiggin, junior, to the work of the ministry. Pursued my

usual course to the close of the month, but felt sorely oppressed in spirit by the stupidity and worldly-mindedness of professors of religion.

May 2d, I journeyed to Wolfborough, where I found the people had shared largely in the mercy of the Lord, for several had evidently found Christ a Savior indeed. I visited from house to house, and preached from day to day, in Wolfborough and Tuftonborough. On the 10th, a crowd of people came together, and the Lord sent rain out of doors and in the house, and helped his poor servant to deal faithfully and plainly. On the 12th, attended a church conference, when seven related their christian experience for baptism, and four others united with the church. The church being destitute of a deacon, brethren Nathaniel Rust and John Folsom were chosen to that office, and being well known and proved, they were ordained. I requested a dismissal of my pastoral relation in order that brother J. T. G. Colby, who resided among them, might have the charge and oversight. I had had the care of the church from the time I gathered it, which was twenty-seven years before.

On the 13th, after I had preached to a very large assembly, brother J. B. Doe, one of our old members, who had ever plead for infant sprinkling, arose in tears and in power, and stated his mind to be baptized. He was followed by an interesting daughter, and then by his son, John Osborne, also another young man and a young woman. At two o'clock, in presence of a large concourse of people of different societies, we met at the water, and I baptized seven men and five women. Much conviction rested on the minds of the people, and the work took a

new start. On the afternoon of that day, by request, we met with the Congregational brethren, when I preached again with unusual freedom. We then had a communion season, the officers of each church officiating, and the season closed with much good feeling.

That visit to Wolfborough was one of unusual interest to me and many others. On the 14th, I left my good brother Colby, and rode to Dover, and tarried with brother S. Jenness. After returning home, and remaining a few days, I took my family with me, and visited Stratham, and Exeter, and attended the New Hampshire conference, which was held in Stratham. 27th, I preached at New Market. Division of feeling and denominational sentiments made it a hard place to speak in, and I got a good pulpit sweat, but many felt the word.

June 1st, received the sad news of the death of two of my yoke-fellows, P. Young, aged 54, with whom I had been very familiar for more than thirty years, and R. B. Davis, aged 31, a worthy brother in the gospel. 7th, went to Wells, where I had not been for three years; thence to Ogunquit and Boldhead, and preached on the 7th. 12th, brother I. N. Walter, from New York, visited us. 21st, I went to Durham, New Hampshire, to attend a general meeting. Remained there three days. 25th, went to Kennebunk, and 26th, to Hollis, Bar Mills, to attend a series of meetings with Elders J. Boothby, L. D. Flemming, D. Millard, W. M. Bryant, and others; brother Millard failed of attending by ill health. We had a deeply interesting season; a solemn and awakening time. Many rose for prayers.

July 1st, having just returned from a scene of solemn

tenderness, where preaching was *free breathing*, while Kittery seemed sin-hardened, I felt tried. On the 4th, I had annually held a public meeting, but the carelessness of the people about attending, caused me to omit it. 5th, went to Milton, and on my way called on Elder Z. Jordan, at South Berwick, who was preparing to follow his companion to the grave. She was the last of eleven sisters. I baptized her and others of her family many years before. "Blessed are the dead who die in the Lord." On the 6th, I reached Wolfborough, and found the brethren and friends had erected a meeting house, and on the 7th, they met to sell the pews, although the house was not completed. I bought a pew to help on. I remained a few days in my old field of labor, and saw the saints quickened. On the 10th, I visited the excellent family of brother S. Coffin, and found sister Coffin near the grave, but she wanted to hear me once more, so I preached, and she spoke well of religion, and we parted. I returned home, stopping at Great Falls by the way. I was grieved at the negligence of professed Christians. World! world! world in them, makes them almost forget their profession, while they neglect the stated means of grace, or ordinances of the church of Christ.

August 11th, preached at Ogunquit, and 12th, met with a Baptist brother at Wells, who preached. The church in the west of Wells had so far run down, that no church or business meetings had been held for years, but a new church had been organized. I visited the pastor of the old church, Elder Richard Littlefield, and advised him to give up his pastoral relation, that those members who still adhered to him might join the new one, and thereby

the cause might be strengthened, which he concluded to do. On the 13th, had a profitable church conference at Ogunquit. I visited York, and then returned home. Some good brethren think we ought to forgive offenders without any confession on their part, which amounts to no church labor, and consequently no church discipline ; but I have not so learned my lesson from the Bible. Strict discipline and constant labor is Bible instruction, and is the life of the church, and never forgives the offender until he says, at least, "I repent," that is, makes some acknowledgment.

On the 30th, several churches agreed to hold a fast in consequence of the death of six preachers in Maine and Massachusetts within a few months. We met to pray for a revival, and that the Lord of the harvest would send forth laborers into His harvest. That we understood to be the way the Great Shepherd designed we should get under-shepherds.

September 10th, and 11th, I visited a few towns in New Hampshire. On the 12th, a rain storm commenced in earnest with a heavy gale of wind, but I rode to Salisbury Point, Massachusetts, to attend the Rockingham conference and New Hampshire Christian Benevolent Society. Several joined the conference at that time, but open contention was hardly prevented, as some were disposed to introduce the notion that God's Spirit does not operate directly on the hearts of the children of men. The public meetings were well attended, solemn and interesting. On the evening of the 14th, I preached at Newbury to an assembly of attentive hearers.

On the 18th, I went to Somersworth, Great Falls, and

united in a protracted meeting with the Free-will Baptist brethren. Thence to Wolfborough and paid eighteen dollars and fifty cents for a pew in the new chapel, which I agreed for at my previous visit. I attended the Strafford conference at Tuftonborough, which commenced on the 21st, and preached several times during the meeting. The prospects were very encouraging. 25th, I preached at the dedication of the new chapel at Wolfborough, from Acts vii: 47, 48, and Elder Reynolds made the consecrating prayer. In the afternoon, brother Heath, a Methodist brother, preached. The meetings were very full and edifying.

I visited Brookfield. Held several meetings in Wolfborough, and Tuftonborough, and attended to some important business connected with the church at Tuftonborough, which had long been neglected, and baptized brother L. Tibbetts, aged seventy-six years, who was impressed to attend to that duty by a singular dream. He ever had contended that his sprinkling was sufficient. After attending a monthly conference with the second Christian church in Wolfborough on the 29th, and preaching to a great gathering of people at the new chapel, on the 30th, some of whom came many miles, I took my leave of them and started homeward.

October 1st, I stopped at the southwest of Wolfborough, and baptized in Rust's pond, and preached at evening in the school house near the rum stores. I arrived home on the 3d. I had an interesting, important and profitable journey. Sometimes preachers are much disturbed in meeting by small children, who cry or play. Parents should keep their children at home, or keep them

in better subjection. In some places the people get what preaching they have for a mere trifle, and never help build a house of worship, while the evil of covetousness sticks to their hearts. May the Lord awaken them to duty. I found death still in the world, and some died holding on to Universalism, without religion in their hearts. Found a great many people more for earth than heaven. Some leaders in some denominations manifested a very unchristian spirit by denying that a man could be a Christian and not a trinitarian ; but though I felt grieved, I left them and their opposition for the Lord to settle. 23d, I went to Portsmouth, but crowds went to see a balloon rise (which proved a failure) but could not go to hear the gospel. I went on to Hampton Falls to attend a general meeting. Myself and brother Pike preached mostly. On the evening of the 26th, I preached in Hampton, where I had not preached for a year or more. Returned home and continued to the close of the month.

November 14th, 15th, and 16th, attended a general meeting at Rye, New Hampshire, which was very profitable, although at an evening meeting, at a school house, a drunkard was shut up, asleep. The Sunday following, the preacher could get no chance to preach, as the time was all improved by his brethren, to his joy. The state of my health was such that I felt admonished of the close of life. How short, frail, and imperfect is mortal life. I had long been troubled with a humor of a cancerous kind, which located itself in my face. I made various applications, which quieted the humor, but I felt unable to undergo so much fatigue as I had done. 22d, attended the burial of sister Ruth Shaw, wife of brother J. W. Shaw, at Ken-

sington. She was a godly woman, and sleeps in Jesus. In the evening I preached in Hampton, where several came forward for prayers, and several converts spoke well. I returned home meditating on the uncertainty of life and how serious a matter it is to die and enter upon a hereafter world. 29th, was state Thanksgiving, and I preached to a few, while sportsmen, gamblers, and drunkards met to triumph in sin.

In December, I applied much of my labors for the improvement of the young. On the 13th, at a monthly conference, brother John Rogers, a man of faith and much prayer, and well known from youth, related a circumstance which confirmed our faith in the efficacy of prayer. He said that on the 11th, his wife had gone to Portsmouth with his horse and chaise. Just before he expected her home, he became extremely distressed about her safety, so much so, that he could not stay in his house, but retired to the barn to pray, while all his cry was, that the Lord would spare her life. He could not imagine the cause, as she was accustomed to go abroad with the horse and carriage, and he had never felt particularly uneasy about her before. After praying, he felt somewhat composed, and waited to see the result. As he sat looking down the road, he saw his wife slowly walking with a man who was leading the horse, and soon had a revelation of his impression. At the very time of his anguish of feeling, the horse became ungovernable, and, kicking into the chaise, broke the shaft and threw her on the ground under him, and she was rescued from her perilous situation at the time he was praying. On the 14th, after attending a burial, I preached to a congregation of almost all characters, while

they felt much. I labored on and saw some good. On the 31st, I worked on wood, and in the evening wrote, made some calculations, read, sung, and prayed to be better and more useful in time to come, and the year closed.

1839. January. I felt tried with my brethren in the church because of their unfaithfulness, and expressed my feeling to them plainly, which had a good effect, and several expressed their determination to arise. On the 10th, brother Abner Hall was ordained at York, Maine, to the work of the gospel ministry, by David Millard, Daniel Wiggin, junior, and myself. On the 11th, the Methodist preacher came to our help, and preached. The meetings were good and profitable. 22d, I visited a man dying with *delirium tremens*. O, the body and soul-destroying effects of drinking strong drink. 23d, visited two on the verge of the grave; one a praying saint, the other a poor old neglecter of Christ. What a contrast. 25th, attended the burial of the first mentioned, but the meeting seemed to partake of the stupid life of the dead man.

In February I labored much in York, where a reformation was in progress. I attended a protracted meeting at Greenland, and was to attend one at Wolfborough, but the weather and traveling was such that I could not go, and could only wish them well and pray for them. The spirit of revival spread into the east part of the town.

In March, a rumor of war, and every town drafting men to defend the north eastern boundary of Maine, confused the people very much, and checked the revival. Nothing can be more opposed to war than Christianity. We attended to church labor, and chose "helps" for the church, that the way for a revival might be prepared. A constant

labor is necessary, and the unruly must be curbed, or they will get the reins. For a church to fall through, or dissolve to begin again, because labor is too laborious, I consider wrong. Leaving members in sin, until business cannot be done scripturally, and then drop all, pick up those who are supposed to be united, and leave the rest behind, is not gospel order. I preached at York three times on the 24th, very plainly, and three rum sellers heard pointed remarks and plain dealing. A man then lay dead from the effects of drinking, and a few days before a woman was found dead in the field, with her bottle.

April 3d, I went to Exeter, and remained a few days in a general or protracted meeting. I devoted some time in visiting the sick, and felt astonished at the want of judgment and skill of some learned men. On the 9th, I preached in the west of Kittery, when I endeavored to show the wrong of rum-selling, and a drunken soldier staggered into meeting, which confirmed the truth of my remarks. During the remainder of the month, I labored in Kittery, preaching, visiting, and attending the sick.

May 2d, I visited the church of York and Wells, at Ogunquit, and found a good reformation, though the war panic had had a bad influence. About twenty had been converted. I preached a few times, and also visited my old, afflicted friends at North Village, so called. 15th, went to Milton, N. H. 16th, to Wolfborough, and met with brother G. W. Burnham, who was engaged in an extensive revival. Several of my old hearers had turned to the Lord. Truly it was a cause of joy to see several who had been much opposed to godliness, then happy in the Savior. I went with Elder Colby to Tuftonborough, and

found the people much awakened; several were seeking the Lord, and some had found peace.

My wife having long been infirm, and feeling a desire to use the Thomsonian practice, where it could be attended to properly, I took her to Dr. Chapman's Infirmary. They did what they could for her, and she obtained some relief, but they told us they could not effect a cure. We felt satisfied with their treatment, and prayed the Lord to bless their praying souls.

For several miles on the post road there was scarcely a house where one or more had not been converted. About every exception was a tippler, or a great worldling. One evening, when I stopped at a house, I found that tippling was ruining one whom I had respected from his youth. The next morning, at breakfast, I spoke freely upon the habit of tippling. He arose from the table without his breakfast, and, as I supposed, offended, but in less than two hours he came in tears, and requested prayers, saying that when he left his breakfast, he broke his rum bottle, and had been praying for the salvation of his soul. We were happy to advise him, and to pray with and for him. On the 24th, Elder Colby baptized several. By request, I attended the Free-will Baptist quarterly meeting at Tuftonborough. The congregation was very large. Many arose for prayers. It was a solemn and interesting season. On the 28th, I baptized six, all heads of families. Two were brothers, with their wives. One had been sick with fever, and had not sit up all day for five weeks, yet in a rainy day went more than a mile to be baptized. He spoke, prayed, and praised the Lord aloud, and received no injury. God is merciful to such as trust in Him. On

the 30th, I went to Alton, to attend the New Hampshire conference, which commenced its session on the 31st. The conference was generally harmonious, and a committee was raised to get up an academy.

June 1st, and 2d, attended the general meeting at Alton. Much was felt, and good impressions were made. In journeying home, I stopped at South Berwick, and preached on the 4th, but crossed Universalism and Mormonism. A great work of reformation was going on there. I remained in Kittery until the 25th, when I went again to the hill country of New Hampshire. On the 26th, I preached at Wolfborough, and warned the people against tippling and dancing parties, for which some were preparing for the 4th of July. The reformation was still going on in Wolfborough and Tuftonborough. On the 29th, we held a church conference at Tuftonborough, and as Elder Wm. Blaisdell had removed into town, I advised the church to dismiss me from my pastoral relation, which I had held from the organization of the church, and choose him their pastor, which they did; and they also chose two deacons. It was the understanding that I should baptize any in town who wished me to, without injuring the feelings of brother Blaisdell.

I commenced July at Wolfborough. I had engaged to supply for brother Colby a few days, as he was on a visit to Canada.

On the 4th, in order to counteract evil, we held a meeting at H. Parker's large barn, where hundreds of serious people assembled. We then repaired to the water, and I baptized a man and his wife. At 2 o'clock we met in another barn, with the Free-will Baptist brethren, in con-

ference. It was a glorious season of power, union and

On the 25th, it being state Thanksgiving, we formed a engagedness. Several said they had never kept the Fourth of July as they ought before. Many came several miles, and returned with joyful hearts.

On the 5th, attended meeting with the Congregational preacher at the Academy. At the close, a man was baptized in the Lake. On the 9th, preached again in brother Parker's barn, and baptized another man and his wife; then started for the sea-shore, having attended twenty meetings in thirteen days. I reached home on the 11th, thankful to kind Heaven.

On the 12th, brother Benjamin Murgridge, a worthy member of the church, was killed by the giving way of a stone wharf at the navy yard, where he was at work. He was carried down with the stones, and his body could not then be recovered. How uncertain is life. Two young men came to visit us—George B. Morrill and Henry P. Guilford. Brother Morrill took his stand at the north of the town, and brother Guilford visited about town and appeared to be sent of the Lord. 21st, brother Boothby preached to us. On the 26th, the body of brother Murgridge was found by the aid of a diving bell, and a large crowd of people in mourning followed his remains to the silent grave.

August 4th, preached twice at Ogunquit, and baptized a young man who appeared resolute in his determination for heaven. On the 11th, I baptized two at Kittery. 12th, visited a sick woman who was seriously impressed that she should not live through the year; she was very sick several years before, when I prayed with her that her sickness might not be unto death, but that a certain num-

ber of years might be added, which she said would expire that year. She died on the 17th.

September 11th, went to York to attend the Rockingham conference, which was a very pleasant season ; three young men were approbated to labor among our churches, viz : Hezekiah Burnham, George B. Morrill, and Henry P. Guilford. The meetings were well attended and very good. On the 14th, at a church conference at the north of Kittery, a man came forward for baptism, who had waited thirty-two years to get fit. 15th, brother Clement Phinney preached with me. Had the cancerous tumor extracted from my face. 18th, Elder Colby visited me, and joined us in worship. Being feeble, I did not expose myself for some days.

October 3d, went to Exeter, and 4th, to Newton, to attend a protracted meeting which continued through the 6th, on which day I preached freely and pointedly against unchristian worship, and particularly showed where instrumental music originated, and for what it was now used, as it was near making a split in that highly favored and previously united church. In the evening I preached at Salisbury Point to a large congregation, while all was solemnity. I returned home, and on the 12th, went to New Market, Lamprey River, where I preached on the 13th, but had to summon resolution, and use great plainness of speech, in order to obtain freedom. The Free-will Baptists and Christians had the meeting house in turns of three to one, but the hardness rendered it unpleasant. I wished the Christians to leave and go by themselves, unless the others would do otherwise than leave the house when their ministers did not preach. It was a good day to me and many others.

On the 16th, I met with brother D. P. Pike, at the north meeting in Kittery, who preached to us the word of life. 17th, and 18th, at South Berwick, at a general meeting. It was a busy season and only a few attended. There was some interest, but not satisfactory to me. The sore on my face became so irritated by exposure and fatigue, that I was obliged to return home. On the 19th, I baptized one at Spruce Creek. 24th, attended the burial of a man aged eighty years, who had lived careless and intemperate, and died as he lived, supposing he was going to heaven. How many there are who spend all their days in sin and the service of the Devil, and still imagine they are going to dwell with Jesus. 30th, went to Rye, New Hampshire, at the dedication of the new meeting house. A meeting of several days' continuance was held in connection with the dedication, which resulted in great good.

November 4th, I returned home. Labored mostly with my hands, as my face was very sore, until the 12th, when I went to Exeter, to the meeting of the Eastern Christian Publishing Association, and in the evening heard William Miller lecture on Daniel, and the Revelation, as given by John. According to his reckoning, time would end in 1843. I believed him a sincere man, and quite a historian, but concluded he *reckoned* without his *host*. Many believed him, and a reformation followed his lectures. On the 19th, went to Wolfborough, with brother Charles Stevens, and met Elder Colby at the water for baptism. Elder Shaw preached in the evening. On the 20th, went to Tuftonborough, to the dedication of the Christian Chapel. I felt hurt because preachers of other societies were not invited. A protracted meeting was held, following the

dedication. 26th, I baptized two at Wolfborough, though it was extremely cold. We had a blessed time. Returned home on the 27th.

December 11th, as I had been unwell by reason of the cancerous sore on my face, and unable to labor as usual, for some days, and thinking on Jesus, I wrote the following.

Jesus shall reign, God's holy Son,
Our Prince and King, till time is done;
High Priest and Mediator too,
This truth should all the nations know.

Jesus, dear name, our hope and trust,
Through whom saints gain their heavenly rest;
His grace abounds, both rich and free,
Come, mourning soul, Christ died for thee.

Jesus once gave his life for men:
He lived to preach, then died for sin;
Come, sinners, come to him and live,
Embrace his everlasting love.

Jesus who died, now lives in heaven,
By him our sins can be forgiven,
Repent, believe, obey his word,
Receive him Savior, King, and Lord.

Jesus will crown his saints with joy,
And count them gold without alloy,
While those who do this Christ reject,
No life or heaven can e'er expect.

Jesus, eternal life will give,
Immortal crowns beyond the grave,
Come, sinner, to this Savior turn,
Before your souls in anguish mourn.

On the 13th, by request, I preached at the Pleasant street meeting house, Portsmouth, and had an interesting season. 19th, preached there again, but not with much comfort. A division had taken place in the Christian church at Portsmouth, and I labored to rectify some mat-

ters, but found my Bible true, "Where there is envying and strife, &c., there is confusion and evil work."

On the 15th, there was a memorable storm. God's power in the sea and wind defied man's skill and art. Many vessels, and lives, and much property, were lost. At Gloucester, Cape Ann, about forty lives were lost in the harbor. On the 18th, I went to the sea shore, and saw the clothes of some unknown men, that the sea had thrown up from its unsearched grave yard. On the 28th, we had another similar storm, and the same in its effects. "The sea and waves roaring, while men's hearts failed." There was more loss of live and more distress within the distance of one hundred miles on the seaboard, than I had known for twenty-five years.

Whilst the Christless were sporting on destruction's brink, I felt deeply solemn as the year closed, in view of the great events, and sore distress, experienced during the year. Lord help me to make full proof of my ministry, and get ready to be offered.

1840. During the month of January, I preached, visited, and labored in Kittery, excepting on the 22d, by the request of William Miller, I heard him lecture at Portsmouth, on the Second Coming of Christ. He gave a course of about twelve lectures, while hundreds flocked to hear him, and a revival and reformation followed. Many were hopefully converted to God.

In February, a revival commenced in Kittery, especially in the southwest part of the town, and also in the centre, where we had been almost discouraged. I attended a few meetings with Elder Millard, at the Pleasant street church, Portsmouth. An almost universal excitement prevailed

in Portsmouth, and scores, if not hundreds, found peace in Jesus. On the 12th, was at the dedication of a new Chapel at Stratham, for Elder N. Piper. A protracted meeting followed, which was profitable. On the 16th, I preached to our people, on the Savior's first and second mission and business to earth, from Acts i: 11. The work of God going forward, the people flocked together, notwithstanding the traveling was very bad. On the 24th, I visited the southwest of the town, but found satan, my old enemy, had got at work to put enmity between me and the Methodist brethren, by misrepresenting an enquiry I had made about an appointment. I preached, however, and put down the folly.

I attended a protracted meeting at Chestnut street church, Portsmouth, and visited my old friend, D. Goss, who was very sick. I rode home in the evening of a very dark night, and though in danger, the All-seeing eye took care of me. A number came over on the Lord's side.

March 2d, received the sad tidings of the death of brother Daniel Goss, and a request to attend his burial, which I did on the 4th. Brother Goss was sixty-two years of age, and a godly man. A proved friend to truth, and a familiar of mine for thirty-three years. On the 8th, I baptized two men. On the 9th, I preached in that part of the town where the greatest excitement had been, but I found some opposition through the influence of a preacher, and some certain leaders, which demanded plain Bible testimony from me, although not well received by some. I found many of the young hurried into a profession of religion, like picking chickens out of the shell, to die prematurely.

On the 20th, attended at the ordination of brother H. P. Guilford, at New Castle. He was the only person ordained on that Island for fifty years. It was a time of revival there.

April 5th, baptized two very promising youth, which was a joyful and profitable season. On the 9th, was state Fast. A general meeting commenced at York, which continued many days, and resulted in great good. A revival spread from that meeting. My labors were very arduous, as I had to visit the different sections of the town, and the work of reformation was going on. I saw and urged the necessity of a reform in conference meetings; instead of bringing our trials into such meetings, reserve them for secret prayer, and leave them with the Lord, who is the great burden-bearer, and not burden our brethren. I saw it also to be necessary that brethren and sisters who improve in public confine themselves to the subject to which they have listened, if they believe the preaching, and not to ramble in their exhortations; for if the subject they have heard is worthy of attention, all following remarks should go to strengthen it; whereas remarks that are foreign to it, only serve to draw off the attention of the hearers; and moreover, if the preacher has been under the influence of the Spirit, and God impresses a brother or sister to speak, it will be in accordance with what is preached.

May 10th, I baptized two, and on the 17th, one more. The revival progressed gradually. Old saints were joined by young converts in their rejoicing. 28th, and 29th, attended a protracted meeting at Wells, North Village, so

called. The meeting was good, and the prospect very encouraging.

June 6th, in visiting, I called on a sick man who had been deistical, and a vile blasphemer. I found, as I had heard, his mind wholly changed. He wondered that any rational man could be so blind as he had been. His illness had been the means of reforming him to God. 17th, I baptized two. 10th, attended the dedication of the re-opening of the Congregational meeting house in Kittery, which had stood over one hundred years. We listened to a full and interesting history of meeting houses and churches in Kittery for one hundred and sixty years. 13th, attended the New Hampshire conference at Durham, New Hampshire, and ordination of brother J. H. Smith. The conference decided on locating the Academy, which had been in contemplation sometime, at Durham. On the 18th, a protracted or general meeting commenced at Ogunquit. Several preachers were present, and on the 19th, I heard George Moore Payne preach, for the first time. On the 20th, I baptized two. The prospect was good, and several came forward for prayers during the meeting. I returned home, and having spoken so much my voice almost failed me, yet I mourned to feel so low and of so little use in the world.

July 4th, held two religious meetings, and on the 5th, baptized five converts. 6th, some friends from Wolfborough and Great Falls visited me, and on the 7th, I made an excursion with them to sea. On the 9th, at a church conference at the north of the town, a young man made application to unite with the church, assigning as one rea-

son, that he wanted a Bible name, and that he found to be nothing but CHRISTIAN. He had been *hard pressed* to go with another people. 12th, Elder Abner Jones visited and preached with us. 19th, I baptized at the north of the town; thence to York, where I labored some during the month.

In August, I labored as in several months previous, in Kittery, York, Portsmouth, and New Castle. On the 16th, I baptized one. On the 30th, Charles Bryant, a youth from Boston, who had just commenced public labors, spoke once to us.

September 1st, joined Elder Edwin Burnham and sister Alice Dennett in marriage. 8th, went to Hampton Falls and preached at brother Richard Morrill's. 9th, to Newton, to attend the Rockingham conference and New Hampshire Benevolent Society. On the 10th, preached at the ordination of brother O. P. Tuckerman. Returned home by the way of Kensington, Exeter, and Stratham, and on the 12th, I found the heated political parties collecting for their harangues. Professors of Christianity were all alive to politics, but nearly dead to religion.

On the 16th, I started on a tour. 17th, reached Wolfborough, and attended the Strafford conference, which commenced on the 18th. After preaching on the 20th, I went to Tuftonborough, and met with Elder William Blaisdell, and a large congregation, to whom I preached. 21st, went to Moultonborough, and at evening returned to Tuftonborough, and heard brother Dickson preach. On the 23d, went to Brookfield to visit an aged saint who was near death. I found her extremely sick, yet happy, with one exception. She had belonged to no visible church on

earth for several years, and was anxious that I should have her name entered with the church in Wolfborough before she died. On the 24th, the church granted her request. On that day, and at that church conference, I met with Elder Joseph Banfield, who had been separated from the brethren by Universalism. He gave us a very candid account of his departure and the cause. He said he was disappointed in becoming acquainted with the Universalists; that they were not united, humble, godly, nor spiritual, with a few exceptions. His confession was satisfactory to the brethren.

After preaching several times, and in different parts of Wolfborough, and attending the dedication of a Free-will Baptist meeting-house, the exercises of which were solemn and good, I left for Milton, where I reached on the evening of the 29th. On the evening of the 29th, I preached at a rum village. The evening was rainy, but several assembled and heard a plain and pointed testimony against sin. A Universalist preacher was present and offered some very appropriate remarks. He appeared to know what was right whether he practised it or not. I returned home on the 30th, and escaped a severe storm.

I remained in Kittery a few days, and had several meetings. October 13th, I went to Saco and attended a protracted meeting which commenced on that day, about three miles north of the Falls. The meetings were held in a convenient barn by day, and in school houses in the evenings. There being but a few preachers present, I preached once each day and every evening. The weather was cold, and the aged and feeble could not well attend, yet there was some interest. I returned

home on the 17th, wishing people's hearts might be more liberal than to reward a journey and week's labor with tolls, &c., with *fifty cents*. The Lord will reward me, and charge it to the delinquents.

Politics and worldly business ran so high as almost, or quite, to distract people's minds. It was a serious trial to me to find professors of Christianity hardly willing to speak about religion, and yet full of talk about the world and politics. Towards the last of the month, our prospects began to brighten, and I saw success follow a discourse I gave on Luke xv: 8, 9.

On November 2d, was the Presidential election in Maine, and a political distraction manifested itself; but home was the place for me, as I had never voted for a state or government officer since my call to the ministry. On the 3d, I went to New Market, Lamprey River, to assist in a meeting of some days. Only a few attended by day, but more at evening. On the evening of the 4th, at the fourth meeting we had held that day, brother J. C Blodgett and myself gave offence. The object of the meeting was to raise the society, as it had become scattered through the influence of other societies. I offended in three things. First, I calmly reproved the irreverent habit of sitting in time of prayer, except the person praying, especially in prayer meetings; when one was done praying for another to kneel and pray, appeared as though there was no union in their prayers. Second, the heedless and needless habit of repeating the name of God, God Almighty, a score of times in a prayer or an exhortation. The third was, I requested the brethren to look to Heaven alone for help and wait on the Lord, for they could not expect other soci-

eties would come to build them up, as there was a prejudice against us, and we were considered Unitarians, &c. Before the meeting closed we had several good testimonies. After the close of the meeting, when at a brother's house, I was informed of the offence I had given, and told that it would be known all through the village by 9 o'clock the next morning, and that the people would not attend meeting; that they were not fools. I replied, I did not think them fools, nor was I a fool; and that if the brethren did not do harm with my remarks, others would not. The next day the people attended full as well, with full as much spirituality, and with much more tenderness of feeling; but I saw I should not benefit some, at least, and so I left during the day and returned home. On the 22d, baptized a man and his son.

December 1st, went to Concord; thence to Boscawen, and on the 2d, to Salisbury and Andover to attend a general meeting. On the 3d, I preached at the dedication of a meeting house. The meeting was unusually large and solemn. Several preachers attended, and, for the first time in my ministry, a mechanical worshiper, or instrument, was used in connection with my sermon. It was done slyly at that time, after a promise being made that it should not be. The Lord judge in this matter. Instruments had been used twice in my temperance meetings, without my consent, but never in my religious meetings. The meetings continued on the 4th, 5th, and 6th. On the first day of the week we had a very interesting season, and I had uncommon liberty. We had a cold snow storm, yet many attended; some from a distance of fifteen miles. The friends rewarded me for my labors, and I left them

in peace. On the 7th, I preached in Franklin, and 8th, at another section of the town, and had a very awakening time, and also visited some aged saints who were near their end and home.

On the 10th, I rode to Farmington Dock, and attended a protracted meeting, where I felt at home. On the 11th, I preached twice and brother Hersey once. Several came forward for prayers, and some obtained hope. 12th, on receiving a letter from my daughter, I returned home, and found our prospects very encouraging.

21st, I started for Portland, to attend a meeting of days with brother S. E. Brown, at the Temple street church. The meeting resulted in good as the Lord helped, and souls were brought to repentance. Peace and a free contribution rewarded me, and I left the city on the 26th, and returned home, having attended fifteen meetings in one week.

On the evening of the 31st, met at the Congregational meeting house with three other preachers and a few people, for it was extremely cold, to keep what is called a watch night. I preached first at evening, and brother Hobert last. It was a solemn and interesting season. We parted thirty minutes past twelve o'clock. Another year was gone.

“ Our life at best is but a span ;
Few are the days allowed to man,
To number here in pain.
Each moment clips the little space,
Contracts the span, cuts short the race,
And winds the mortal chain.”

CHAPTER XX.

B. DICKSON AND G. M. PAYNE ORDAINED—DEATH OF ABNER JONES—NEW HAMPSHIRE CONFERENCE AT SPRINGFIELD—C. A. EASTMAN AND THOMAS BARTLETT ORDAINED—ADVENT EXCITEMENT—SECOND CHURCH FORMED AT KITTERY, FORESIDE—CHRISTIAN CAMP MEETING AT TAUNTON, MASSACHUSETTS—DEATH OF ELDER E. LEAVITT, OF NORTH HAMPTON, NEW HAMPSHIRE.

1841. January 2d, I preached at New Castle, and on the 6th, a protracted meeting commenced there which was attended with good. At the close several appeared to be seeking Jesus. Devoted much of my time to visiting, and witnessed some reviving among the people. On the 27th, attended at the ordination of brother R. Kimball, as pastor over the Congregational church and society. 28th, went to York, to assist brother Hall in a four days' meeting. Returned home on the 30th, and held a church conference, and labored to get the church to attend to their duty with disorderly members.

February 5th, heard some converts speak, and saw some sinners mourn, and returned in the evening in the time of an eclipse of the moon, which looked solemn and gloomy. The work of the Lord was somewhat revived in the north

of the town. On the 17th, I started on a tour to New Hampshire; spent a few days at Tuftonborough, where their pastor had requested his dismissal, and a request was made that I should again take the care of the church. On the 25th, went to Stratham, to assist Elder N. Piper in a protracted or four days meeting. The meeting was serious and good.

March 2d, held our annual temperance meeting, and were addressed by S. E. Coues, esquire, of Portsmouth. Having received letters from Tuftonborough, requesting me to take the pastoral care of the church, and visit them, to hold a general meeting, I was perplexed to know what to do, as the distance was fifty-five miles, and the traveling bad. However, on the 11th, I started, and reached Wolfborough chapel at four o'clock on the afternoon of the 12th, and continued until the 16th. We had a very interesting meeting. On the 17th, a few preachers held an interesting meeting on the west road in Tuftonborough, and I held a meeting with the church. I was requested to take the charge of the church. On the 18th, as an only remedy, I accepted the request, and again became their pastor. We held a protracted meeting, which resulted in the awakening of sinners. On the 22d, the meetings closed with the ordination of brother Benjamin Dickson. I reached home on the 22d, and resumed my labors as usual.

I labored in visiting, preaching, praying, singing, &c., until the 14th of April, when I went to Hampton Falls, New Hampshire, and preached at the ordination of George Moore Payne, from 1 Timothy iii: 1. Elders J. C. Blodgett, W. Lincoln, D. P. Pike, and Edwin Burnham, taking part in the exercises, which were very interesting.

On the 15th, was the state Fast, and I preached three times. The temperance society held their annual meeting on that day, and being disappointed of a lecturer, I addressed the society at the Unitarian chapel. I had a good day, but labored too hard.

16th, went to Exeter, and visited Elder Abner Jones, and to my surprise found him sinking rapidly, yet happy in his mind, and waiting for his Lord to call him. He had been a good man, and the first man in New England who commenced the "Christian Connexion." I returned home, and returned to my accustomed labors.

May 2d, had the aid of Elder Simeon Swett. I felt depressed in spirit to see the Laodicean state of the church. How melancholy to see professed Christians slumbering. I found a very unpleasant spirit of disinterestedness in the society, and a lack of brotherly love and union in the church. The church occupied two old meeting houses at two ends of the town, where they for convenience held meetings on the Sabbath. Many at both meetings wished new houses, so situated as to accommodate better; others were unwilling to incur the expense of new houses, especially at the south end; and the want of union in that matter had a bad effect, while our foes took advantage of it. On the 14th, was a National Fast in consequence of the sudden death of the President, William H. Harrison, but only a few attended our meeting.

On the 15th, attended the burial of a mother in Israel, widow Susanna Fowler, aged ninety-one years. She experienced religion when young, and was baptized about the year seventeen hundred and ninety-six. She was one of the fourteen who united in church compact in Kittery,

known by the name "Church of Christ," and was a remarkably engaged Christian. About thirteen years before her death her name was withdrawn from the church, and united with a Free-will Baptist church; but she repeatedly said it was done without her consent. She retired in peace. I preached from Hebrews xi:13. On the 30th, received the tidings of the death of Abner Jones, and on the 31st, in company with many other preachers, attended the burial of that worthy man. Much might be said in justice and truth in favor of Elder Jones.

June 4th, I commenced a journey to New Hampshire; stopped at Wolfborough and Tuftonborough. Held meetings in each place with Elders Colby and Dickson. On the 6th, Elder Colby baptized four at the Neck in the beautiful Lake Winnipiseogee. I then proceeded on through Moultonborough, Meredith, Gilford, Sanbornton, and crossed the Merrimack at Franklin; thence to Andover, Wilmot and New London, to the more hilly region of Springfield, and found a home at brother Bennet Palmer's. The New Hampshire conference held its session here, commencing on the 9th. Various circumstances rendered the attendance at conference small, yet the business was done harmoniously, and we were assisted by preachers from Vermont and New York. On the 10th, and 11th, we held public meetings with some good prospects, but Zion was low. There was rather a drought spiritually and temporally. 12th, and 13th, preached at Andover. On the 13th, broke bread to the church.

On the 14th, went to Franklin, and visited Elder R. Davis, and our aged brother and sister Morrison, the parents of Elder A. C. Morrison, and had a good season

in preaching. 15th, preached at Gilmanton, and visited Elder P. Clarke. 16th, journeyed over the many hills and deep vales, with the air hot and dry, to Dover, and learned that Elder William Buzzell was buried that day at Middleton. I returned home, and on the 26th, attended the burial of Charles Wilson, a Christian, aged twenty-three years, whom I baptized with a brother and sister some months previous. He was a very serious, exemplary, engaged young man, who waited his departure with joy, and was happy in view of arriving "home." He had a dream or vision when he viewed himself dead, saw his coffin, and heard me preach from Revelations xiv : 13. I arrived home in season to preach at his burial from said text. His countenance seemed to receive additional beauty from death, or indeed, there appeared no death there, save the coffin and grave. On the 30th, I preached at the ordination of brother Charles Allen Eastman, at Kensington, New Hampshire, from Revelation xxii : 12.

July 1st, visited my old friends at Salisbury Point. Returned to Kittery, and on the 5th, celebrated Independence by meeting with the Congregational preacher at his house of worship, and giving an address to children on Independence, after which he gave an address on the Sabbath and Sabbath schools. 11th, baptized sister Sally Black, who was in the 86th year of her age. Many attended, and we had a solemn season. On the 18th, at the north of the town, baptized a man who had been what is called a "rumselling Christian," but had professed to repent, and had abandoned the traffic.

August 3d, I heard the famous reformed drunkard, J. W. Hawkins, lecture on the evils of drinking intoxicating

drink, at Portsmouth. On the 8th, at the north meeting, I baptized two at five o'clock. My labors were very arduous during the month, yet I had strength equal to my day.

September 7th, went to Salisbury, and 8th, to Newburyport to attend the Rockingham conference and general meeting. The business of conference was attended to very harmoniously, and the meetings which followed were good; several churches and ministers were added, and two preachers ordained. Several discourses were delivered at the Washingtonian head quarters. I returned home on the 10th. I visited Elder George Moore Payne's only son, at Hampton Falls. His life was despaired of for many days, but I found him a little revived on my return. Simple means were used for good, and N. Sewall was raised up to his anxious parents. 14th, and 15th, preached in Sanford, at a protracted meeting. The prospects were good. That evening I preached in Shapleigh. Visited Wolfborough and Tuftonborough. At Wolfborough baptized two, who were the fruit of my labors, one twenty and the other thirty years before. 21st, to Milton, to attend the Strafford conference. 22d, preached at the dedication of a new meeting house from Malachi iii: 10; "That there may be meat in my house," and Elder John Boothby made the consecrating prayer. After preaching a few times in Milton, I returned to Kittery, and on the 28th, attended the burial of the woman who was the first in Kittery to open her doors and heart to receive traveling preachers.

October 1st, I went to Hampton Falls to see brother George Moore Payne, who was very dangerously sick.

Having a strong constitution, rendered very much so by his careful habits, and possessing a disposition never to give up, together with the careful attention of his friends and neighbors, and the nursing of one of the best of wives, under the blessing of Heaven, he was raised to his wonted good health.

On the 3d and 4th, we had a severe gale and storm, which was very distressing and destructive on the sea. To the close of this month I was severely afflicted with a nervous difficulty in my head, caused by a bad tooth.

November 3d, journeyed to Rochester, and spent the evening with aged brother Runnels and daughter's family. He was humbly waiting his departure. 4th, went to Wolfborough, and at evening attended a prayer meeting at the house of a brother whom God had saved from a course of profanity, hard drinking, and almost every evil, and made him a bold, persevering Christian. His wife and two children were Zion's members. Had many good meetings in the region of Wolfborough. In most of the meetings Elders R. Allen, B. Dickson, and J. T. G. Colby-met with me, and the Lord blessed us indeed. There was the best spirit of union I had seen for a long time. On the 11th, I preached at the dedication of the Centre chapel in Wolfborough. A meeting followed the services of the dedication to continue four days, but I was under the necessity of leaving. The prospects appeared promising.

On the 25th, it being state Thanksgiving, we formed a Washingtonian Total Abstinence Society, of about eighty members. From the 26th to the close of the month, I attended a protracted meeting at Portsmouth with the Pleasant street society.

In December, I labored in Kittery, York, and Portsmouth, with some encouragement, but in poor health. The year 1841 closed while I was at home.

1842. January 1st. I commenced another year of frail mortal life, hoping to serve the Lord, and be by grace prepared for all that might come. Toward the close of the month, a revival broke forth, but about that time my health so failed that I was unable to attend meetings for about a week. I felt tried and very anxious. On the 24th, Elder William H. Ireland and wife came to visit us. His coming was timely, needed and welcome. He was a true yoke-fellow, and helped much in the Lord. On the 30th, I went to York on an exchange with brother Bartlett. 31st, a storm of rain. Never did I see such a winter before for rain, mud, and warm weather; yet the people thronged out to meeting, through mud and darkness. The excitement was unusual, and great exertions were made by some to get people forward for prayers, and to profess religion.

February 6th, I baptized three. Brother Ireland remained with us, laboring successfully. On the 13th, I baptized eight, and the good work went on, although efforts were made to stop its progress. The cause of temperance, or total abstinence, progressed also. On the 20th, our meeting continued about four hours, in which scores spoke or prayed; some for the first time. At the close of the month, the revival appeared to abate, yet several were seeking the Lord.

“Awake my heart, arise my tongue,
Prepare a tuneful voice;
In God, the life of all my joys,
Aloud will I rejoice.”

March 1st, Elder Boothby visited us and preached. In his meeting some found comfort. The spring came, and we had had no snow through the whole winter, save two or three inches which lasted a few days. Never did we see the like for incessant rains and open ground. I knew not what the Lord would do next.

On the 6th, I baptized six, Elder Boothby remaining with us and laboring for souls. On the 13th, I baptized five. 14th, I spoke at a burial to a very large body of people, from the text, "My flesh shall rest in hope." I showed from scripture whose flesh would rest in hope, and in hope of what, viz: an immortal body. On the 20th, I spoke on evil speaking and envy, and meant what I said. My wife having a desire to hear some one lecture on the Second Coming of Christ, as it was understood by what is called the Adventists, I took her to Portsmouth, to hear Charles Fitch, on the 29th. She heard him that evening and the next day, but not being benefited she wished to return.

In April, I met much opposition from a preacher who raised a contention about Christ's being the Eternal God, and scarcely anything else could be heard for a few days, in the streets, shops or stores, or even town meeting. It was truly ridiculous and disgusting, but, "he that diggeth a pit shall fall into it." On the 3d, I baptized two, and on the 10th, more. On the 23d, our brethren raised a new chapel. 24th, I preached at the north meeting house. Various evil workings had contributed to bring them into a depressed and scattered state, they having had but little preaching at their place of worship. Similar evil workings made it important that I should labor more

than usual in the south section. I was sick of sectarian craft to beguile people from what they understood to be right—to build up party societies. 26th, preached at the southwest of the town, near the United States Navy Yard, where our brethren were making some arrangements to build a chapel.

In May, I continued my labors as I was wont to do, until the 16th, when I went to Haverhill, Massachusetts; the people circulated an appointment and got out a good congregation. Many in that place keep their “lamps trimmed and lights burning.” On the 17th, I proceeded to Lowell, whither I had been called to labor a week. I labored mostly with Elder Cole’s congregation, but feared the people looked too high, or for more than I was able to do. The meetings were interesting, some came forward for prayer, and on the 22d, nine were baptized. On the 21st, I preached to the second church, with whom Elder Ireland was laboring. On the 23d, I went to Charlestown, and tarried on the top of the far-famed “Bunker Hill.” 24th, examined the monument then being reared on “Breed’s Hill,” and looked over the field of blood and carnage, but my heart revolted at the thought of war, notwithstanding all that was accomplished by the revolutionary struggle. Went to Boston and heard William Miller and his associates lecture on the coming of Christ in 1843. They were holding a protracted meeting at the Melodeon, which was interesting, even to such as did not admit the evidence they produced of Christ coming again to earth in 1843. 26th, I left Boston and traveled to Newton, New Hampshire, where I preached at evening. 27th, I started for home, but rain coming on I stopped at

Hampton Falls. Reached home the next day, and on the 30th, attended the burial of Jeffrey, a gentlemanly colored man, aged seventy-five years.

The first of June, I visited and preached, particularly visiting the sick and *miserable*. 12th, I went to Portsmouth, on exchange with Elder Barry. When I returned home, I was amused to learn that brother Barry had preached from Esdras, to prove that the world would end in 1843, and that the eight feathers were the first eight Presidents of the United States, and the two little feathers the two last Presidents, and that the then incumbent, John Tyler, would die before the year was out. I could not agree with his views, and thought the cause was a poor one that could not be sustained by the Bible, without the Apocrypha.

On the 13th, I started for Allenstown, New Hampshire, to attend the New Hampshire conference, which sat there on the 15th. The conference was harmonious, and good. A wish was expressed that it might be divided into two conferences, and have no sectional conferences, but it was not concluded on. On the 16th, Elder Lincoln preached in the forenoon, good and profitably. On the 17th, I preached about one hour and fifty minutes, and then left for Wolfborough and Tuftonborough, where I remained until the 29th. On the 27th, I baptized two aged, respectable farmers, in the Lake. They were sound in the faith. Brother Dickson assisted me in the ordinance, for one of them was very helpless.

On the 29th, I went to Acton, to visit Elder Paul Reynolds, who was sick, and his case was very doubtful. On the 30th, a very large concourse of people assembled at

brother J. Hurd's barn, which was prepared for a general meeting. I preached once, and assisted in the ordination of brother Thomas Bartlett, and then left, while others remained to carry on the meeting.

July 1st, I returned home, and found all well, for which I tried to return thanks. Not being very well, and much worn down by my journey, I worked the most of the time for several days in my hay-field, which did me good. 24th, took public leave of our old meeting house, which we had occupied thirty-four years; and on the 28th, we dedicated our new house of worship. I gave an account of Bible dedication, and then dedicated the house by prayer. Elder Shaw preached a very appropriate discourse in the forenoon, and Elder Ireland preached in the afternoon. On the 31st, I broke bread to the church in the house for the first time. We had a very interesting day. Elder Ireland preached in the afternoon.

In August, I labored and visited extensively in and out of town. On the 14th, exchanged with brother Boothby, at New Castle. I had much freedom in speaking, and believe he did at our place. On the 21st, I preached at the southwest of the town, to a crowd. 26th, to North Hampton, and 27th, on an exchange with brother Edwin Burnham, of Exeter. 31st, attended the burial of a child, and the month closed.

September 10th, went to North Barnstead, where I had an appointment to preach on temperance. 11th, preached thrice. On the 12th, at eight o'clock in the forenoon, my nephew Samuel arrived from Kittery, to hasten me home to see his sick brother. I returned, and did what I could for him, attending on him thirty-three hours. He had two

physicians in attendance, and had a third, a part of the time. 14th, I went to Durham, New Hampshire, to the New Hampshire conference and Benevolent Society, did my business, and hastened home again, where I found another of the brothers brought to his father's, with the same sickness. I continued my labors with these brothers, who were two miles apart, doing all in my power, and praying much for direction. On the 21st, Pelatiah, the first taken sick, died, and on the 22d, we looked on him and mourned over his remains, but could not bring him back. Brethren Boothby and Kimball attended the burial services. We felt that a good man had fallen. The other brother recovered, and also the third. Brother Hodgdon, a young preacher, who was with me for his health, assisted me in my ministerial labors. On the 28th, attended the burial of Martha Seward, who died very happy. She was at meeting on the previous Lord's day, and remarked to her friends at the close of the day, that Elder Fernald said some might be present who would never be able to attend there again. The next day she was taken sick, and was confident she should die.

October 2d, in the morning, I was sent for to visit Mr. William Seward, junior, the father of the before-mentioned, who was violently sick with the same disease. I did what I could for him, but being desirous to see a doctor, I was willing, and he employed the United States navy surgeon, who attended him a few days. By request, I visited him daily, and on the 7th, at eight o'clock in the evening, I was sent for to dismiss my meeting, and visit him immediately, as he was given over by the physician. He died on the 8th. A loss indeed. I would remark that those who

were taken with that disease, and were sweat or steamed at first, and had a thorough emetic given them, in most instances recovered. With some, that course of treatment had to be repeated several times. On the 18th, went to Kennebunk, and attended a protracted meeting. 20th, returned home. On the 22d, baptized a man and his wife. 26th, went to Wolfborough, where I found some very happy, and highly animated with the expectation of time's closing in the following February. It was a time of unusual excitement, and many supposed it a time of revelation and visions shewing the Lord's sure coming. I saw much good, and much which caused me to look forward with sorrow. I believed that when four months had passed away, they would realize their mistake, but they could not think so. I found the church not so much excited, and more candid.

28th, attended a protracted meeting that brother Dickson was holding at the Centre chapel. It was a very exciting time, and many were shouting for *four short months*, and they should see the Lord descend to take the saints home. I preached in the afternoon, and spoke cautiously. 31st, I preached at Tuftonborough, where they had had an advent meeting. I endeavored to help the weak and afflicted, who were considered by the more joyful ones to be backslidden.

“ Blind unbelief is sure to err,
And scan God's word in vain ;
God is his own interpreter,
And He will make it plain.”

November 1st, I visited Moultonborough. On the 2d, preached at the burial of a sister, but gave great offence by saying Christ rejoiced only once, to my knowledge,

while on earth, and that was in the language of my text. The *happy ones* could not endure to have the weak helped. On the 3d, I reached home, and on the 7th, went to Exeter, to attend to business of the Eastern Christian Publishing Association. From the 10th to the 12th, attended a protracted meeting at New Castle with Elder J. Boothby and D. Wiggin, junior, crossing and re-crossing the river daily. On the 15th, we commenced a series of meetings at Kittery, having the assistance, a part of the time, of Elders E. Shaw, S. Swett, and D. P. Pike, which was productive of good. On the 17th, which was our state Thanksgiving, I baptized three. A blessing attended, to the praise of the Lord.

In December, we had some reviving, and some trials. I preached in Kittery and Elliot, and attended a protracted meeting at York. A reformation was in progress at Elliot Neck. As the year closed, I had, as usual, many reflections upon the past and about the future. I had heard, read, studied, and prayed much upon the subject of the end of time in 1843, and Christ's creating a new earth, or purifying this, but I never could, for one hour, believe the world would end so soon, yet firmly believing that Christ would come again personally, and not knowing when that period would arrive, I was anxious to do right, and not prevent good.

In reviewing the past year, I felt a sorrow that I had been no more profitable. I felt a welcome for the new year, and looked forward for the truth of what I believed, or what those believed who said the Lord would come in 1843. I knew that both could not be right, though both might be wrong in some respects.

I believed "the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God," but I did not believe it would be in 1843.

1843. January 1st, I welcomed, and felt a desire, and raised my prayer that I might do more for the cause of God, and on that day preached thrice. I attended meeting nearly every day or evening during the month. There was quite a revival at New Castle. I preached there on the 24th, and Elder Boothby baptized three. On the 26th, met with Elder Howe, at Portsmouth, who was holding a series of meetings. At the close of the month the prospect of a revival brightened, and some came forward for prayers.

I had been very much exposed, and having a meeting about every evening, I was late at home and did not get my rest. On the 8th, I was taken sick, and was confined with the rheumatism for some days. February 12th, was the first day of the week, but I was unable to attend meeting. I had repeatedly told the people I could not stand so much fatigue, but they wanted meetings weekly in every section of the town, for their accommodation, which of course took all of my time. On the 18th, attended meeting. On the 24th, visited for several miles, and had a meeting at the school house in Crooked Lane district, where there was some revival. There was attention to the subject of religion in different parts of the town among the unconverted, but the church did not come up to the work as they ought, hence more labor for me.

The first of March was extremely cold, and the roads filled with snow. On the 4th, I preached at the burial of

Mrs. Lettice Phillips, who was eighty-nine years of age, and was one of the fourteen who united in church relation in eighteen hundred and six. She lived well and died accordingly. 9th, in company with two Congregational preachers, attended the burial of another aged Christian, Mrs. Mary Dennett, aged ninety-one years. She had been a believer in Jesus about forty-five years. 16th, attended the burial of a young man who had sought the Lord and died resigned. The religion of the blessed Jesus was just what the aged pilgrims needed, and just what the blooming youth needed also. O that men would be wise in time.

I had some exchanges with brother Boothby, who was then laboring at New Castle. Some were seeking the Lord, and I labored constantly during the month. On the 25th, at a quarterly conference, Joel Wilson, one of the young members of the church, was approbated and encouraged to labor publicly.

During the month of April, there were several deaths in town. I labored in the different neighborhoods. As a village had *sprung up* in the southwest part of the town, adjoining the Navy Yard, our brethren who had for some years worshiped in the north meeting house, with others, thought it would be for their interest and the advancement of the cause of God, to remove their meeting to the new village called Foreside, or Cranesville, and build a new house of worship, as they needed a new one. The new chapel being about completed, I interceded in connection with others, to secure the labors of brother George Moore Payne. And as, when the house was opened and the meeting established, a church was to be organized, and as the field would be a very important one, and a number of

the members, those who had been under my care, I wanted them to have a pastor that I knew.

On the 4th of May, the second Christian chapel, located at the Foreside Village, was dedicated to the worship of God and his Son. I prayed and brother Payne preached. Seven preachers and a host of people attended. On the 7th, which was Lord's day, I preached at the new chapel. We had good attendance and much feeling, while several publicly improved. On the 20th, we held a church meeting to attend to the request of such of those residing in the vicinity of the new place of worship, as wished to unite in a second church when it should be organized. On the 25th, met at the second chapel, and organized a church of twenty-four members, sixteen of whom were from the first church, five from the Christian church in Portsmouth, and three others. Samuel Badger was chosen clerk. Joseph Graves and Mark Dennett were chosen deacons, and George Moore Payne, pastor. It was a harmonious season, and we felt to thank God and take courage. 28th, exchanged with brother George W. Kilton, Pleasant street church, Portsmouth. 29th, attended a prayer meeting for sailors. We had for a long time held monthly prayer meetings for sea-faring men.

June 1st to 13th, I preached and visited in Kittery and Elliot. 14th, to Dover, New Hampshire, where the New Hampshire conference held its session at Deacon Jenness's vestry. The conference was not so well attended as usual, as several preachers were engaged in the world's ending that year, and absented themselves. Our business was done harmoniously. Our public meetings were held with the Baptist friends, who kindly favored us with the

use of their meeting house. Their preacher met with us. On the 17th, I went to Wolfborough. 19th, attended at the burial of the Friends' minister's wife. The husband was the speaker, and talked about two hours and three quarters. Much was spoken well. Several preachers were present, but none took any part in the services.

I found the excitement in those towns had died, and a dull season followed. I labored with others to bring about a better state of feeling, and effect a union among those who had become disaffected toward one another relative to the end of time. On the 27th, I preached; and feeling worn down with labor, I closed my visit and rode to New Durham Gore, and stopped at brother William Horne's. I proceeded to Kittery on the 28th.

July 1st, 2d, and 3d, held meetings, and on the 4th, celebrated Independence with about one hundred and twenty Sabbath school children, beside adults, at our chapel. Two other preachers met with us. The children were served with cakes, fruit, &c. It was a day well spent, and the children were highly gratified. I labored as I was accustomed among the people through the month. I preached a few times out of town. 23d, Elder Moses Howe, from New Bedford, Massachusetts, visited us, and preached to us the word of life. My wife was severely ill for some weeks.

In August, the world was employing too much of the time of professors of religion. I preached in different neighborhoods. As brother Payne had commenced his labors in the west part of the town, I felt some relieved. On the 22d, I had a very uneasy, trying day, and could not account for it; but afterward found that a Mormon

advocate arrived in town that day to *Mormonize* our people. He had but little encouragement, and after some days, left, loudly exclaiming against the priests for hindering the people from attending his meeting. On the 27th, I attended the burial of Colonel Paul Lewis, aged seventy-three years. He had been a sea-faring man from his youth. I frequently sailed with him in my youth, and encountered many dangerous scenes. Thus another month passed away. I did not see all accomplished I wished, yet felt a satisfaction in trying to do my duty.

Having received an invitation to attend a camp meeting to be holden by the Christians at Taunton, Massachusetts, commencing September 4th, and a promise that my expenses should be paid, I started for the ground on that day, and arrived at the spot at 6 o'clock in the afternoon. Only a few had arrived, but we held services in the evening. 5th, Elders Lincoln, Howe, and H. Burnham preached. We held tent meetings and prayer meetings at all convenient times. 6th, Elder J. C. Blodgett preached in the forenoon and I spoke in the afternoon. At evening, I went to Assonett Village and preached. I labored to prevent the dividing of the church, as the '43 notion was all some wished to hear. I knew not what to make of such happiness as some manifested. 7th, at evening, I preached at New Bedford, where I had not been for twenty years. 8th, returned to the camp meeting before 8 o'clock. The interest of the meetings increased. A colored man from Philadelphia, and Elder Benjamin Taylor, preached. At evening I preached again at New Bedford. 9th, returned at an early hour, and found several seeking the Lord. I preached from 2 Kings xvii : 33, 34, and had a free season.

My health forbade my staying on the camp ground, so I retired to Assonett. 10th, returned, and a notice having been given that I would be on the camp ground on the Sabbath, many in the region who wished to see and hear an old friend, came together. Thousands were on the ground to whom I preached freely, and at some length, from Hebrew vii: 25, 26. Many heard for the first and last time. In the afternoon, Elder B. Taylor preached in behalf of sailors, and took a collection amounting to thirty dollars, to help forward the Bethel at Providence, Rhode Island. At evening I preached again at New Bedford. Some left, many were revived, and some wept. I found a spirit of Come-outism in the churches. 11th, I preached again on the camp ground. At 4 o'clock I took the cars and proceeded to Salem. 12th, reached Newburyport, and preached in the evening to many attentive hearers. On the 13th, Elder D. P. Pike took me to Salisbury Point, where the Rockingham conference and N. H. Christian Benevolent Society met for annual meeting. A large number of preachers met; several came from the East. Our business was done in harmony, as those whose minds were drawn from us did not attend.

After attending several meetings, on the 14th I took passage with Elder Payne to Kittery. At Portsmouth I misplaced my watch and dropped it in the street. It was soon found by a man, and advertised two days after, but he left town and I did not get it, or learn where he belonged. He was seen to pick up a watch in the place where I got out of the chaise, or probably he would not have advertised it. I advertised the watch and man and let *them* go. I reached home at evening, glad and thank-

ful to the Lord, my protector, who had blessed me and my labors. I felt grieved to see the carelessness of sinners and slothfulness of professors. 22d, received a visit from brother Joseph Merrill and wife. He had long labored in the Kennebec country usefully, and had lived to see many churches gathered and many ministers raised up to help him. On the 24th, which was the first day of the week, we had a refreshing season, which was somewhat reviving to our drooping spirits. These reviving seasons keep the church together, or God designs them as the means. On that day, we attended the burial of an aged mother of the church, and our reflections on the life of the godly and death of the righteous, stimulated us to activity. On the 28th, I had a meeting at Spruce Creek; but it was a small gathering.

October 4th, went to Elliot Neck, to hold a meeting of several days. Our meetings were good; the attendance small by day, but at evenings crowds came out. 13th, preached at the burial of the widow of the late Colonel Paul Lewis, who had so soon followed her husband. 24th, to Ogunquit, and preached; and 25th, to Kennebunk to attend a convention of preachers and churches, held for the purpose of considering the expediency of forming a new conference, or a conference in the south and west of Maine. We held several good meetings, and adjourned to January 2d. I returned home, and on the 30th, at a Bethel prayer meeting, got up a subscription to aid in building a Bethel, at Portland, Maine.

Knowing the wants of seamen, I felt it my duty to do all in my power to aid them, and especially to favor them with the gospel.

“Would you behold the works of God,
His wonders in the world abroad?
Go with the manner, and trace
The unknown regions of the seas.”

On the 31st, I went to Milton, New Hampshire, designing to continue a journey north.

November 1st, I went to Wolfborough, and preached at the southeast of the town; had a good, interesting season. 3d, I went to Tuftonborough. 4th, had a monthly conference, which was well attended, though the church was in a low, scattered state. The church held three separate meetings on the first day of the week, being much divided about the world's ending in 1843. However, they agreed to commemorate the Lord's death the next day, and on the 5th, a large assembly met, to whom I preached and broke bread. On the 7th, to Dover, and attended a prayer meeting.

Returned home, and remained a few days. On the 14th, brethren Daniel Wiggin, junior, George Moore Payne, and myself, met at Portsmouth, at one o'clock, to aid if possible the Chestnut street church, in their divided state.

The church at Greenland was small, but humble, and called for aid; and on the 15th, we went to their help, and held a meeting of three days. It being rainy, the meetings were small, but good. Returned home, and on the 18th, learned that Mrs. Olive Hammond and two daughters, of Elliot, were dead. I had visited and prayed with them but ten days before. How uncertain is life! On the evening of the 24th, when returning from visiting the sick, over a bad road, I broke my gig. This was the first accident of the kind done by night for thirty-five years, traveling in all dangers. 27th, we had an interest-

ing Bethel prayer meeting, and contributed to aid the friends at Portland, in getting a Bethel for seamen. We also formed a Tract society for our town, to have monthly distributions.

December 1st, confined at home unwell. 2d, had a visit from an aged, long tried fellow laborer, Benjamin Taylor, preacher at the Seamen's Bethel, Providence, R. I. He preached twice well, and we gave him a contribution to aid in freeing his chapel from debt. On the 4th, attended the annual temperance meeting for the choice of officers, when I tendered my resignation of the office of President, having held that office for many years. 7th, being Thanksgiving in Maine, a protracted meeting commenced at the Foreside chapel, which I attended a part of the time, and which resulted in some revival. 15th, was sent for to attend the burial of Elder Ebenezer Leavitt, of North Hampton, New Hampshire, but was too unwell to attend. Brother Leavitt was one of the first ordained in the Christian Connection, and was a worthy, faithful man. He was ordained at Hampton Falls, New Hampshire, July 6th, eighteen hundred and eight, and died December 12th, aged seventy-three years. On the 17th, while my wife and myself were too unwell to go out, we received word that her father, Mr. John Stevens, aged eighty-five years, was dying. We could not go to see him, but on the 20th, were able to attend his burial at our chapel, when a sermon was preached by brother Payne. He had professed hope in Christ near fifty years. On the 23d, I was hauling wood to save hiring, as my ministerial income was insufficient without some other means, to overcome want. We had teams and

teamsters enough in society, and not very busy, but (it might be) they did not think, and I would rather sweat than invite them. That was not the first time that I had to resort to other means than my SALARY, for support, by scores, perhaps hundreds. On the 25th, Christmas, we had two very interesting meetings, one of which was for sailors. On the 31st, I preached thrice: the last was an appointment to preach on three ends—the end of the year, the end of life, and the end of time, from Lam. iv: 18. It was a serious meeting, although I was hoarse and poorly able to preach.

The year 1843 was a year of great excitement and interest. Many must look back with wonder at the unparalleled excitement about the end of the world in 1843. Also with interest at the foundation of good laid at the conventions held in England for the promotion of Peace and Temperance. And that noted year the Sandwich Islands were restored to their own government.

I spent much time during the year in visiting the sick and well. I wore myself down by such a constant draught on my strength in visiting, as our people were scattered, and after all, would too often say they were not visited. My numerous cares and labors employed all my time.

CHAPTER XXI.

NEW ENGLAND CONVENTION AT LYNN—CONSEQUENCES OF FALSE EXCITEMENT—NEW HAMPSHIRE CONFERENCE—DISAPPROBATION OF THE ADVENTISTS—PROTRACTED MEETING AT KITTERY—FIRE AT PORTSMOUTH, NEW HAMPSHIRE—SHAKER PIANO—NEW ENGLAND HOME AND FOREIGN MISSIONARY SOCIETY ORGANIZED—GEORGE PEIRCE, JUNIOR, ORDAINED—CHRISTIAN ANNIVERSARIES AT BOSTON—WAR WITH MEXICO.

I commenced January, 1844, with a strong desire to be faithful to the Lord and His cause, and to labor all my health would admit. I put forth my efforts daily, to keep the church alive, but it was more than I could effect. Several members of the church died in January.

On the 23d, in the afternoon, I went to my barn to do some work, leaving my wife alone, and as well as usual. Her health at best was poor. Soon after I went out, she was seized with paralysis in her left side, and no one came in for two hours. I did my best to relieve her, and succeeded; but O, the frailty of life. “O that men were wise; that they would consider their latter end.”

In February, I remained in town, excepting a few hours at a time, when I went on some business. On the 23d,

met the old Chestnut street church, at Portsmouth, with Elders Wiggin and Payne, to make a second trial to help them. We received some encouragement, as the '43 doctrine grew more dull, although some were holding on to "the Jewish year," which they said would end March 21st, 1844. The weather was extremely cold, and traveling difficult much of the time in February. On the 28th, my daughter was taken sick. My wife was gradually recovering, but I had to be man and boy, master and servant, in doors and out, yet the Lord was my help. I had to disappoint at one of my appointments, but traveling and sickness were a sufficient excuse. A good excuse every reasonable person will take, but a poor excuse is worse than none. I felt that when a pastor is taken off from his labors in any way, the church or its helps should keep up the stated means of grace; but in almost if not all churches there are those whose improvement prevents spirituality because of their imprudence, though they are honest. There is no remedy, but to be grieved and bear it.

March 6th, went to Exeter, and returned to Stratham, where there was some revival. I preached and some rejoiced. I retired to brother Piper's, and tarried all night, being much fatigued. On the 9th, the sixtieth year of my too unprofitable, but not idle life, closed. I mourned over self, but hoped in the Lord's mercy. I concluded I should get through life soon, but how should I answer for the many mercies to me, and so poor a use of my time and talents. Had some good reviving meetings. The health of my wife was so far improved that I was able again to go into my old course of labor, having some good seasons, and laboring to keep up the interest. A great reform was

going on in the temperance cause, and I had good access to the people, but iniquity still abounded.

On the 31st, I preached at the West chapel. The meeting was full, and I had good freedom.

April 1st, I attended the burial of Thomas Kean, at the west of the town. He died a Christian. Had a visit from Elder Boothby, who united his labors with mine, and, I trust, successfully. Confined my labors to Kittery during the month.

May 3d, I went to Ogunquit to visit the sick. I remained and had a few meetings, and on the Sabbath exchanged with brother White. I visited North Village, but was unable to meet my appointment by reason of my health. I returned home, and on the 13th, went with Elder Boothby to Lynn, Massachusetts, to attend the New England Convention of ministers of the Christian Connection, which were invited there by the church and Elder Warren Lincoln, their pastor. They chose me President, and I had rather an uneasy *office*, for on many subjects discussed there was too much zeal and temper shown, and severe resolves passed. The churches and ministry in Massachusetts had suffered so much from a disorganizing spirit, that it was resolved, if possible, to put it down. On the evening of the 14th, by request, I preached on the ministry. On the afternoon of the 15th, two lectures were given on anti-slavery. In the evening, J. S. Thompson preached. On the evening of the 16th, I preached on church affairs. The Convention closed in harmony, and with the hope of good results. Returned to Kittery, and on the 23d, started on a tour to New Hampshire. I found at Wolfborough several who were striving to serve the

Lord. They said but little about their disappointments. On the afternoon of the 26th, I preached at Tuftonborough to a large congregation, who gave good attention. I gave them a searching discourse, which gladdened many hearts. I made a request for all the church, and all those who were in the church when I was with them before, to meet on the 29th, that I might pray and talk with them, as twenty-seven had had their names shamefully *blotted* out of the book of records, and many of them under the vain idea that all churches were the "Babylon" of Revelation, 17th and 18th chapters.

In that section of the town where the camp meeting was holden and extra excitement raised, I had a good season in preaching, but was constrained to talk plainly to several who had loved me as a father in the gospel, but now were deceived by man, and blinded about the right way. On the 29th, according to appointment, a large part of the church, and many of those who had left, met. I talked and explained scripture; heard the reason those gave who had left the church, for their leaving, and found several who were disposed to return, having acted in haste; others were strong of the opinion that all Protestant churches were as much "Babylon" as the Roman Catholic church, and to leave all churches was the only way to escape the destruction of Babylon, when the Lord should come. I endeavored to show them their false and ignorant understanding of the Scriptures.

The clerk had injured the church records by entirely blotting out names and dates, by blots of nearly quarter of an inch *wide* and full *length*, and would not see the wrong of so doing. The excitement to that act was raised by

two young men : Ichabod Hazen, of Sutton, New Hampshire, and Daniel Trickey, of Portsmouth, New Hampshire, who hurried them to leave the church, or they would be destroyed with Babylon at the Lord's coming.

Some were actually frightened. I considered it as the Devil's meanest effort to degrade the Almighty and the Lord Jesus, by accusing them with the design of sending all the saints to destruction, throughout the whole world, who had honestly united with a church for their good and edification. They taught that all who did not have their names erased, must, at Christ's coming, be destroyed. The least, last, and meanest thing for which a person is to be lost forever, is to have their name on a piece of paper. Horrid ignorance ! Insult of Heaven ! A lie of the Devil.

On the 30th, I preached in Wolfborough. Several spoke well. On the 31st, it being rainy, I tarried with Elder B. Dickson, and having the records of the church at Tuftonborough, we tried our skill in cleansing and restoring the defaced pages and names, and properly recording their abrupt departure.

June 1st, returned to Tuftonborough, and at a church meeting received two men as members, and one woman who had left, but returned ; and chose a clerk and two helps in the church. The church appeared to be determined to live and overcome delusion. On the 2d, the chapel was filled with attentive hearers from several towns, to whom I preached plainly in vindication of scripture doctrine, and against disorder. At five o'clock in the afternoon, I preached at the northwest district, and took my leave. I proceeded to Meredith and Sanbornton.

Thence to Franklin on the 4th. Visited old friends, and preached in the evening at Franklin Village.

On the 5th, the New Hampshire conference met at Franklin. The conference was not so harmonious or interesting as we wished. Some business was done. On the afternoon of the 6th, I preached, and then rode to Boscawen, in company with others. 7th, I went to Concord, did some business, and then returned home.

I labored in Kittery, in my accustomed manner, to the close of June, but it was a low time in religion.

July 4th, attended a temperance meeting. 13th, took my wife on a tour for her health. Went to Stratham, to my aged brother N. Piper's, where we were entertained kindly and comfortably. 14th, to Exeter, where I preached, and at five o'clock, in connection with three other preachers, organized a second church. The cause of that procedure was traced to the influence of the doctrine of 1843 being the end of the world, which notion prevailed much in the first church. The wrong spirit indulged by lecturers, and some of the church, was more than several could bear.

On the 15th, returned home. 19th, visited Exeter again, and 20th, to Haverhill, Massachusetts, where I preached on the 21st. Elder H. Plummer and a part of the church had left their regular meeting, and built a temporary house, called Tabernacle. The church then had the labors of Elder Edwin Burnham. 22d, to Newton, New Hampshire, one of my old fields of labor, and preached at evening. That church was united, and trying to live. I returned to Kittery on the 23d, and remained to the end of the month.

In August but little interest was manifested among us upon the subject of religion. The world filled the minds of professors too much. Preaching, admonition, and warnings, had little effect to arouse Christians.

On the 22d, I labored at home for the accommodation of myself and family, while many hundreds or thousands, from far and near, of all classes, met at the north of the town for a political pic-nic. How sorrowful that many professors of Christianity can go to such meetings, but do not go to prayer meeting.

September 11th, attended the Rockingham conference, and annual meeting of the New Hampshire Christian Benevolent Society, at Portsmouth, New Hampshire. Our business was done harmoniously.

As pastor of the church at Tuftonborough, I was sent for to visit them, and on the 16th, started for that place. By invitation, I attended the Free-will Baptist quarterly meeting, and being strongly urged, I preached, and had good freedom.

At Tuftonborough, six members were dismissed, two of whom had removed and four drawn off by Adventism, and not by the Lord Jesus. I labored seriously with the church, and some confessed their wanderings. Such was the excitement revived about the world's ending, that some would not mow their grass, but left their fields of grain to perish, calling it the Levitical Jubilee; but their friends cut and housed the most of it, while some said they would not eat any thing that grew after 1843. Some supposed the day of Judgment had come, so far that they, as saints, were judging the world, and sentencing their opponents. Horrid nonsense and fanaticism.

On the 20th, the Strafford conference sat at Wolfborough, and I attended it. In the afternoon I preached at the burial of J. Horne's wife. I attended the general meeting in connection with the conference, and on the 22d, which was the first day of the week, in the forenoon I poured out my heart and mind freely in a long discourse, to a house filled with solemn, weeping hearers, and believe good was done. In the afternoon I went to Tuftonborough, and at 2 o'clock met another house filled, where I had equal liberty, and talked or preached freely of the evils existing, and our duty at that trying time. After having a few more meetings, and discharging my duty in public, and to individuals in private, I left and went to New Durham Gore. Returned with much satisfaction in review of my journey, for I had unexpected freedom, and much assistance in fully speaking my views to many hundreds.

In October, I labored in Kittery, and being disgusted at the vain predictions of mortals, I spoke out my mind plainly to the people on the existing subject, and especially disapproved of the notion of the world's ending on the 22d. On the evening of the 22d, we commenced a protracted meeting, and Elder Boothby preached from Matthew iii: 3. That was the memorable day that thousands expected the Lord would appear and the world end. Many left their work. Such an excitement had never been known in New England. The Advent teachers declared that beyond a doubt Christ would come. None but personal witnesses could believe to what an extent of folly and enthusiasm the Adventists carried matters. Denunciations were intolerable. Every Christian, without distinction of denomination, ministers and members, were

all judged to destruction if they did not have their names erased from the church books by the previous Saturday night; that the sun would be darkened at noon-day on Sunday, and the churches would be howling. However, only a very few of our society gave any credit to such folly.

On the 23d, brother Payne preached on the Kingdom of Christ, His coming, and the duty of the gospel ministry until the end come, to a crowded assembly of people, who listened with solemn and *awful* stillness. On the 24th, brother Wiggin preached from 2d Timothy iv: 2, in the forenoon, and in the afternoon brother Knowlton preached from John x: 10. In the evening brother Pike preached from the text: "My people have committed two evils." 25th, brother W. H. Nason preached, and in the afternoon brother I. Haley from Philippians iii: 14, 15. The meetings were very encouraging, and we had great attendance. Several of the preachers only stopped a day. Brother Boothby helped us through, and visited us again the next week. As the preachers who attended were regarded as the opponents to the Advent doctrine, as taught by those who claimed to be Adventists, it was expected they would give the reason of their opinion, which they did, I think, to the satisfaction of the people.

In November our meetings continued good. On the 11th, purchased a lot of land adjoining the chapel lot, for a grave yard, and commenced preparing it for use. I was determined not to have all my friends, and myself too, laid in the village field, as is the custom of the place. 12th, to Exeter; thence to Rye, to a protracted meeting. Returned home, and on the 18th, met the other preachers

in town for mutual consultation. That meeting was suggested by brother Cummings, the Methodist preacher then in Kittery. The meeting was good, and afterwards held periodically by the preachers, and served to unite us together as Christians ought to be. 24th, had a visit from Elder Daniel Call.

On the night of December 3d, I was unusually harrassed by dreams. Dreams were for a long time a peculiar warning to me. On the 7th, I received tidings of the death of Elder Jabez King, formerly of Vermont, and on the 11th, my wife was taken severely ill, which on the 16th, became very alarming. I had never doubted of helping her until then, but saw I could do no more than to cry to God to help and revive her. She was happy, and talked much to all present, especially to our daughter, Elizabeth Jane. It was the most trying time I had ever experienced about parting. On the morning of the 17th, she consented that I should call in council if I wished it on my part, but said she had no confidence in any one, if I failed. I called on Doctor Cheever, of Portsmouth, New Hampshire, and Doctor Eastman, of York. Their advice was good, but differed nothing materially from what I had done. To our astonishment and joy, she suddenly revived.

On the 20th, I gave a temperance address at the Fore-side Village, from 1 Timothy i: 8-11, and got sixty-four signers to a petition to the Legislature for a law to stop the drunkard makers. On the 22d, had a visit from Elder J. Goodwin, who preached. To the close of the month, I was very busily employed in my ministerial, social, and family duties.

1845. January 1st, I was at home with my sick fam-

ily, and praying for grace to live better. 2d, attended a burial at New Castle. To do justice, I would not take a reward. On the 5th, Elder Simeon Swett preached with us. 12th, exchanged with Elder Kilton, of Portsmouth, New Hampshire. 23d, preached at the second chapel in Kittery. 26th, was stormy, and but a few met; but oh! the horrid indifference to religious duties. The same weather and traveling on other days than Sabbath, will not keep religious professors at home. Such must answer to their God for their negligence. 30th, attended the burial of an only child of Asa Gunnison. It was a severe affliction to the family.

The month was a laborious season to me, as I had many calls and many duties, aside from my family duties, and the traveling and weather were unfavorable.

February, commenced very cold, but closed with a great thaw. We had some interesting meetings. Visited and preached some in York, and felt somewhat encouraged.

27th, attended the dedication of the Christian chapel at New Castle, which had been removed and remodeled. Elders Boothby, Kilton, Coffin, Nason, and Payne, took part in the exercises. Brother Boothby was then the preacher to that society, and prosperity attended his labors.

“ Ride on, all conquering king, ride on;
 Thy kingdom spread, thy will be done,
 Let heaven and earth agree
 To sound aloud thy worthy fame,
 Till all this world shall be on flame,
 To rise and reign with thee.”

March 1st, I attended the sick, and also a conference meeting. 2d, heard brother Stephen Coffin preach. 10th, attended the annual meeting of the society. The whole

amount of money received from the society in twelve months, was one hundred and seven dollars. That was more than usual for a year. The religious state of feeling was at an extremely low ebb. On the 23d, exchanged with Elder Payne, and preached very plainly. I attacked a dancing school, which had drawn in professors of religion, and also the curse of rum selling in the village.

April 1st, was very stormy. I visited and preached, but it was lamentable to see the low, scattered state of Zion, and how worldly-minded professors had become. Never, during thirty-seven years' ministry, had I experienced so little access of the Lord's word, in all societies. I did all I could, but it seemed useless. Many professed Christians would stay at home on the Sabbath, and through the week, apparently feeling no interest for the welfare of God's Zion or the unconverted. Frequently met with some of the other preachers in town, in our different meetings. One week I omitted meetings altogether, and devoted my time to visiting. 27th, preached at New Castle. 28th, attended a burial.

May 2d, came near being lost in the Piscataqua river, as I was returning from Portsmouth in a boat, being overtaken by a sudden and heavy squall, but through the Lord's mercy we were preserved, for which I felt grateful. On the morning of the 4th, a very destructive fire occurred at Portsmouth, by which one hundred and twenty thousand dollars worth of property was destroyed.

Journeying in the country had always been an advantage to my wife ; and she being able to ride out, although it was with difficulty that she could be got in and out of a carriage, I ventured to commence a journey with her to

New Hampshire. On the 22d, rode to Milton, and on the 23d, to Wolfborough; 24th, to Tuftonborough. Wife had to do the most of her visiting in the carriage. On the 25th, I preached twice to a large congregation of attentive hearers. I was lengthy, and spoke plainly. The people were desirous I should remove my family there for one year or more, as the people had been so excited and divided, that their confidence in ministers was much impaired.

A few of my old brethren would not come to hear me, but nearly all who had separated themselves from the churches by the excitement of '43, heard me two Sabbaths, and at some other meetings. The '43 delusion was an awful evil to Tuftonborough and Wolfborough. I visited extensively, even to Moultonborough. Several were disposed to return to the church. I preached at Wolfborough with Elder Colby to many old friends. On the 31st, attended a conference at Tuftonborough, and five of those who left the church, returned humbly confessing, and were kindly received. Often have I seen the importance of acting for Christ, more than for father or mother, sister or brother.

June 1st, being the "first day of the week," the chapel was filled; some were from a distance of ten or twelve miles. I preached twice and broke bread to the church. It was a good day to many. After much preaching I addressed the whole upon their ideas of excitement and division of '43. I told them the commencement of the excitement did not make the division that had been made. Preaching repentance, a holy life, humility, brotherly love, &c., was not what was called "Millerism." I would oppose all

who called it so, for it was a doctrine older than Miller's great grandfather; it was God's truth; but the awful evil which caused the division, was setting a time for Christ to come, and making that a test of fellowship, calling all churches "Babylon," warning all to come out of them, and asserting that the Spirit had done striving with the unconverted. These things produced the trouble and breach of union. We had a third meeting which was interesting, and I urged them to try to live.

On the 2d, we went to Rochester; 3d, to Dover, and 4th, to Durham, where the New Hampshire Conference held its session. The gathering was smaller than usual, but very harmonious. We revived and established the New England Christian Missionary Society. I preached at evening, and on the 5th, returned home, where I found much employment demanding my attention. On the 9th, went to Ogunquit, and 10th, to Kennebunk, Maine; attended the York and Cumberland conference, and preached in the evening. 11th, returned home. On the 25th, I went to Rochester; thence to Wolfborough and Tuftonborough, while brother Benjamin Dickson went to Kittery to supply for me.

July 1st, preached at the burial of brother Henry Horne, an excellent man. 4th, met in the County Anti-slavery convention held at the Free-will Baptist chapel, Wolfborough. Elder Lewis, a colored brother, gave a very instructive discourse. Remained a few days in those regions, and had some good seasons. On the 7th, preached to many attentive hearers, and believe some good was done. Returned home, and found a church member dead, at whose burial I preached on the 9th, the widow of Elder

Moses Safford, aged sixty-nine years. She had been a woman of much affliction. Preached or attended meetings almost daily, besides visiting and laboring.

August 1st, I attended another burial. 24th, exchanged with Elder Kilton, Portsmouth. I there met with Elder Jason Smith, of New York, who preached in the afternoon. At six o'clock, I preached at Kittery Foreside.

September 1st, attended another burial. Surely, "we do fade as a leaf." 7th, exchanged with Elder Boothby, at New Castle. 10th, attended the Rockingham conference, at Rye, New Hampshire. The meetings in connection with the conference were not well attended by the people of the town.

17th, started on a tour with brother Payne. At evening, he preached in Dover. 18th, to Wolfborough; but a lengthy shower prevented a meeting in the evening, where an appointment had been made for him to preach. 19th, we attended the Strafford conference at Tuftonborough. Elder Stephen P. Bickford met with us in very trying circumstances, from a long and distressing sickness in his family. We had collected for him about forty dollars, which he joyfully and humbly received. "It was more blessed to give than receive." In the evening, we went to Melvin Village, where brother Payne preached. We had a serious, good meeting. On the 20th, public meetings commenced at the chapel. I remained in that region until the 29th, when I left for home. I arrived on the 30th, wishing to be thankful.

In October, I was mostly in Kittery, but not idle. Some of our meetings were good, and there seemed to be an increasing interest, and more attendance at meeting.

On the 23d, I went to Portsmouth, and purchased a "*Shaker piano*," for my daughter to play sheep's wool into yarn. 24th, attended a day of fasting and prayer with the Congregational church, which was good, and, I trust, profitable.

November 4th, I went to Lynn, Massachusetts, to attend a convention of preachers of the "Christians" in New England. Forty-four were recorded as members. We organized a convention, to meet annually, and also organized a Home and Foreign Missionary Society, to take the name already given to one in New Hampshire, that consenting to be an auxiliary. The business of the society to be attended at the convention annually. Much business of importance was done, and in harmony. Returned home again, but not to rest, as I was immediately called on to visit the sick. I was tried with some people's imprudence, by needlessly getting sick and thereby making trouble and expense for others. 12th, some hundred and fifty or two hundred met at evening, and had a supper for a benevolent purpose, but few could go to a benevolent prayer meeting. Attended my calling as I was accustomed.

I spent a part of several days in December in hauling wood with my horse, for myself and the needy. 10th, took brother Payne and rode to Stratham, and tarried with brother D. Wiggin, jr.. 11th, to Exeter. The weather was extremely cold. Attended to some business in relation to our paper, "*The Christian Herald*," and then returned home, but almost frozen. I labored almost incessantly, but accomplished but little, "time winging me away to my eternal home." Another year of my

checkered life passed. May the Lord help me to be more holy and more useful to myself and mankind.

1846. I commenced January 1st, which was the fifth day of the week, by going to Portsmouth; thence to the north of Kittery: thence to an evening appointment, and thence home, and that was about the way I labored for weeks together at some seasons.

In order, if possible, to awaken an interest, I held stated meetings for the purpose of expounding some portions of scripture. My course was, to select a chapter and notice the important parts, which I found very profitable, as the people would attend better, and deeper impressions were made on their minds. During the month, two very aged sisters, members of the church, died. On the 11th, our missionary agent, brother E. Shaw, visited us, took a collection, and formed a church missionary society. On the 16th, I teamed wood with my beast, for the poor, and what I could not afford to give myself, I begged of others.

25th, exchanged with brother Payne in the forenoon, and preached at Portsmouth, Pleasant street, in the afternoon. At evening I lectured on temperance to some thirteen hundred persons, at the Temple. I believed the Lord helped me that day, and gave me much power and access to hundreds of candid hearers. The Temple at Portsmouth was formerly the First Christian meeting house, where I had preached thirty-five years before and many years after. Disobedience to God produces great changes. How strange that many who begin in the Spirit, end somewhere else; but this is the way of the world.

The 1st day of February was a stormy Sabbath, and but few attended meeting. It is not so discouraging to

have a small congregation on a stormy day, as to see inattention to prayer and conference meetings at other times. During the month I became disheartened and discouraged about laboring in my old field of hard *soil* or hard *toil*. My spirit was much depressed and tempted. The church was so low that they would not hold a prayer meeting without a preacher, and but few would attend at all, while the unconverted were careless, and idleness and profanity abounded. Our meetings on the Sabbath, when pleasant, were large, but that was not enough. I witnessed some of the evils arising from a neglect of true discipline by a church, and binding themselves by the rule of Christ.

March 1st, my labors were too much, which oppressed my lungs, but on the 2d, I resorted to my old remedy of hard hand labor. Those who have feeble lungs would find it very beneficial if they would get up a warmth and circulation by hand labor. 6th, went to Ogunquit, and preached at the burial of brother Moses Perkins, aged fifty-seven. He was a man of influence, beloved and useful. Returned home, and on the 9th, preached at the burial of sister Sally Perkins, a worthy church member. My sixty-second year closed. I had tried to do good to others, but was too unsuccessful.

On the 20th, went to Elliot Neck, to the dedication of a chapel. I preached, and brother Payne made the consecrating prayer. Brother Kilton preached in the afternoon, and J. B. Weston at evening. The meetings continued several days, and were good and profitable. On the 21st, after preaching, I returned home. On the way, I was thrown from my gig, but an unseen protector preserved me from harm.

On the 22d, which was the Lord's day, I preached at my usual place. In the forenoon brother Samuel Norton heard me from Ephesians iv : 21, 22. He went home at noon in distress with *cholic*, and on the Thursday following he died. How uncertain is mortal life ! How important that preachers should always feel that some of their hearers may be hearing the last time ! Brother Norton was a useful man, but all means proved insufficient, and the tears of an affectionate wife and eight fond children were all unavailing.

On the 23d, I gave a temperance address at the Foreside Village, when fifty signed a petition to ask the Legislature to stop the sale of *rum* as a drink. Many others signed afterward.

April passed away very much as March did. Sometimes I was preaching and laboring as a minister, sometimes attending on the sick as a nurse and doctor, and sometimes obtaining vegetable medicine from the woods and fields. Some sudden deaths occurred. Two in my immediate neighborhood. Brother O. Berry lost two children with croup. How uncertain is life, and yet how careless men are. On the 12th, I preached at New Castle, on exchange with brother Boothby, and on the 19th, at the Foreside. 22d, was at the ordination of George Pierce, junior, at Salisbury Point. Kilton preached, I prayed, Pike charged, Lincoln fellowshipped, &c. Returned home, and on the 28th, in company with brethren Kimball, (Congregational,) and Libby, (Free-will Baptist,) attended the burial of brother Josiah Phillips, who died, we believe, in peace. On the 16th, was our state Fast. I attended three meetings, but the attendance was small. How few

serve the Lord faithfully or regard man's requests.

In May, it seemed that all my efforts to revive the church failed. I mourned to see the indifference on the part of professors. I labored mostly in Kittery. On the 26th, attended the first session of the New England Christian Convention, after its organization. It was held in Boston, at the Sea street chapel; and also the New England Home and Foreign Missionary Society held its first anniversary. The business was done harmoniously. One brother was sent to Michigan, another to the east and north of Maine, and brother Shaw was appointed a missionary and agent to visit the churches and form auxiliary societies, collect funds, &c. At evening I preached. 27th, in the morning we held a prayer meeting, and through the day attended to business. At evening the Boston Sea street Christian Church Missionary Society held its annual meeting, and reported seventy-seven members. It had contributed three hundred and sixty-six dollars in ten months, which was noble. 28th, returned home.

June 3d, went to Newton, and attended the New Hampshire conference. Some preaching brethren from Ohio, New York, and New Jersey met with us. We mutually agreed that the Missionary Society connected with the conference should cease, as a Society on a more extended scale had been commenced. The meetings continued to the 5th. Several came forward for prayers, and two came out to praise the Lord. On the 7th, I preached thrice in Exeter, but felt very little satisfaction myself, and feared others were as little satisfied with me. The church was in a scattered state. At evening I rode to Stratham, and tarried with my brother N. Piper. On the 13th, just as

I was about to start on a journey to New Hampshire, my wife was seized with another shock of paralysis, and instead of prosecuting my journey, I had to lend all my efforts to relieve her, fearing all the while we should be unsuccessful, but to the praise of the Great Physician, she was relieved.

On the 19th, I ventured to start on my tour, as I was under an engagement to Tuftonborough and vicinity. I proceeded as far as South Berwick, and stopped with Elder Levi Eldridge.

On the 20th, I proceeded to Wolfborough. I had many misgivings and trials about leaving home, but my word had gone, and duty called me to fulfil what I had promised. On the morning of the 21st, I went to Tuftonborough, where I remained three days, holding meetings, and visiting the sick and well. There were some trying cases of sickness. I returned to Wolfborough, to fulfil my engagements there, and on the 25th, we had a particularly refreshing season; but on arriving at brother Coffin's, at evening, I found a letter from home, which had been delayed some days, stating that my wife was worse. At daylight I started for home, and reached there forty-eight minutes before 2 o'clock in the afternoon, when I found my wife more comfortable than I feared. She continued to improve. 30th, attended, with brother Payne, the burial of sister Anner Fernald, at the Foreside. She was one of our old members, but had united with the second church for convenience.

July 4th, the Congregational and Free-will Baptist preachers met with me at our chapel, to celebrate the 4th of July with the children. We had an interesting time.

The people were dull as to religion, but alive to the world. 20th, brother Edmunds, of Boston, visited me, but was called home to attend the burial of brother Thomas F. Barry, who was brought home from New York, dead. He was a good man, but deceived by others. July was a month remarkable for rain and thunder showers. On the 28th, attended the burial of Daniel Sargent, aged eighteen; and 31st, the burial of his grandmother, at York, widow Charity Sargent, aged eighty. Surely, death is a common leveller.

In August, I attended a number of burials. 2d, exchanged with Elder Thomas Bartlett, York. I labored under trials of mind. My labors and efforts sometimes appeared to me like lost time. Many neglected meetings partially, and some wholly. The churches in the town were very low.

September 2d, I was called to attend a neighbor who, while a vessel was hauling in to the wharf, stepped into a coil of rope, and by its surrendering, cut a deep wound in his leg. I administered to him some days and his leg was saved. I was almost daily visiting sick and well; talking, singing, and praying, yet few would attend any meeting save on the Sabbath, and too many absented themselves on that day. On the 9th, I went to Exeter, New Hampshire, and attended the Rockingham conference, which was rather trying. The reports from the churches were by no means encouraging. Our public meetings were pretty good, and many felt some revived. I returned home, and prepared for a journey. On the 17th, started on a tour in New Hampshire. Met the Strafford conference at Milton, which was a harmonious session, excepting a division of

feeling in relation to one resolve introduced, touching instrumental music in connection with religious worship. Two members were in favor of music, while the other members of conference were opposed to it. On the 19th, it was expected I should preach. I felt unusually distressed and could not tell the cause. Nothing had been said about bringing an instrument into our general meeting, as it was not customary on such occasions, even where it was used. After the chapel was well filled with people, my feelings were such that I remained on the floor, and enquired of the pastor if an instrument was to be used. In reply he said, "I do not know." I requested him to ascertain. He did so, and said, "the head singer says they must have their liberty." I concluded I would leave the house, and was about to do so, when brother Swett said that Elder Fernald's age and feelings must be regarded, and the singers replied that they would dispense with their instrument. The meeting became somewhat excited, but I went into the stand and named a hymn for the singers. They refused to sing, and I sung and prayed; after which, I preached plainly, if not spiritually, and had freedom. In the afternoon I left and went to Wolfborough.

I found Elder Townsend had gone to rest, aged ninety-one years; also brother Moses Thompson, who had been my friend indeed, and sister M. Thompson. Another generation had taken their place. In 1811, when *war* raged and gospel converted souls, they were active; but they are gone, and I must go too. On the 22d, hearing that widow M. Piper, of Brookfield, whom I baptized May 1, 1811, was to be buried that day, I, with brother

B. Dickson, hastened thither. She had lived godly thirty-five years, and died in good hope of heaven. Attended some church business meetings in Wolfborough, and then went to Tuftonborough. My wife accompanied me for her health, which had improved, but on the 24th, she was attacked with the erysipelas, and was confined until October 7th, at Deacon Haley's. I attended some meetings in different places, which were good and encouraging; but my time was much taken up with the sickness of my wife, and in visiting others who were sick. Sister Haley was sick at the same time.

October 2d, received bad news from Kittery, of sickness and death. I took my farewell of the people who had contributed to supply my wants, and on the 7th, took my sick wife in my carriage, and started toward home, which we reached on the 8th. I found death had taken some of the choicest from among us. Brother Payne's youngest son, Jeremiah Blake, was dead; also our excellent brother, John Rogers. I shall not attempt to give his character, only that he was one of the excellent of the earth, and almost all who knew him loved him and mourned for him. Circumstances were such that I did not preach for two weeks, which was a long time for me. On the 29th, I was at the burial of Nathaniel Jenkins, a watchman at the Navy Yard, who was found dead in a ship-house. The order of Rechabites followed him to the grave. He was a worthy brother. On the 31st, chose another clerk in place of Deacon P. Fernald, who had served thirty-four years.

November commenced as October ended, with low times and cold feeling. On the 9th, we received the sad news

of the death of Joel Haley, junior, aged twenty-five, who was a member of the church. He died in Louisiana. On the 12th, had a visit from brethren E. Shaw and J. Hazen. The people not feeling that inclination to attend meetings that they did at some other times, I dispensed with appointments on week days, and devoted my time exclusively to visiting. I visited some who were sick. The 25th, was a fatal day to many vessels and their crews, as it was a snow storm, and a doleful night.

On December 9th, six ministers met at Elder Payne's, for instruction from each other, and had a profitable interview. On the 13th, I preached at brother Payne's chapel, and on the 18th, attended the burial of sister Rebecca Todd, who lived and died a Christian. I baptized her July 25, 1813. On the 22d, attended the meeting of the Eastern Christian Publishing Association, at Exeter, when an effort was made to unite the New England, New York, and Ohio papers all in one, and publish the same at Albany, New York, but the Ohio friends refused, and the Eastern wished to remain as they were. Returned home in a severe cold evening. 23d, had our annual address before the Temperance Society, which was good, and on the 24th, was called from my wood lot to attend the marriage of Elder S. S. White and Clarissa S. Perkins. The year throughout was one of deep depression in the churches of Christ. There were but few revivals of religion, and much backsliding. There was a wicked, cruel war between two republics, the United States and Mexico.

Notwithstanding the sorrows on the sea, and the efforts of God's servants, but few sought the Lord. I failed to keep up a revival interest in the church.

CHAPTER XXII.

ATTENDS THE CHRISTIAN ANNIVERSARIES, AND ROCKINGHAM AND STRAFFORD CONFERENCES—OPPOSES NATIONAL WAR—BROTHER ROGERS' BEQUEST TO THE NEW HAMPSHIRE BENEVOLENT SOCIETY—ADVICE TO HIS DAUGHTER—LAST MOMENTS OF MRS. FERNALD—HER BURIAL—VISITS WHITEFIELD'S REMAINS—JAMES M. HODGDON ORDAINED—MEETING HOUSE BURNT—DEATH OF HIS TWO BROTHERS.

At the commencement of 1847, there seemed to be a disposition to arise on the part of some, and on the 3d of January, at a meeting at the centre of the town, many expressed their desire to be more faithful. We had some interesting and encouraging meetings during the month. 22d, I attended the American Peace Convention, at Portsmouth, New Hampshire. Elihu Burritt, of Worcester, Massachusetts, was at that time getting the signatures of all classes of men and women to a pledge called "Bond of Universal Brotherhood," to take no action in national wars. There were five thousand names to the pledge, mostly in Massachusetts and New Hampshire, and five thousand in England. The meetings continued two days. Resolves were passed and speeches made. I spoke on the

occasion, uttering my sentiment, that from the time Christ came as the Prince of Peace, and angels proclaimed peace on earth and good will to men, God had never ordered or justified national war, and called for proof to the contrary. I argued that the success attending war, was no more proof of its being of God, than the success attending the rumseller, or drunkard maker, was proof that their business was of God.

Through the month of February, I felt much depressed in spirit, though I frequently had good freedom in preaching. The church was low, and but little apparent feeling among the people. On the 16th, I preached at the burial of Mary A. Wilson, a worthy sister, aged twenty-eight years. 20th, attended the burial of Nancy Davis, who was baptized November 20th, 1806, and was one of the memorable fourteen who composed the First Christian church. 26th, attended the burial of Benjamin Billings, aged eighty-eight years.

March 7th, attended the Bethel or sailor's prayer meeting. The 9th, closed my sixty-third year, while I mourned my unprofitableness. On the 11th, we held a meeting to take into consideration the importance of contributing our mite to assist the people of Ireland, who were in a state of starvation. We chose a committee and treasurer, and on the 15th, had about twenty dollars. Large sums were raised in the United States, but after all, the amount was small compared with the wants in Ireland and Scotland. Scores, if not hundreds, were dying daily of starvation.

The accounts of disasters at sea were distressing. We had contributed monthly to aid the Seaman's Friend Soci-

ety, designing when twenty dollars were raised, to make me a life member.

April 6th, was state Fast. After preaching once, I rode six miles to Hon. Mark Dennett's, where a very large assembly of people met to follow his son Charles to the grave. 15th, I preached against war, because I believed it against the doctrine of the Prince of Peace, and foreign to Christianity. Prayer meetings were very much neglected, and I concluded to suspend appointments for a season, and turn my attention to something else.

May 2d, preached at Durham on an exchange with brother H. P. Guilford. 9th, preached at Dover, on exchange with brother E. Shaw. I preached on Christ's errand to our world, and His requirements ; Luke 9 : 35. 23d, exchanged with brother J. Milton Chalmers, at New Castle.

On the 25th, 26th, and 27th, attended the anniversaries of our New England Christian Convention, Home and Foreign Missionary Society, &c. Our beginning, like all similar institutions, was small, but we were prospering. We had a pleasant interview and cheering reports.

I felt much depressed in spirit. After doing to the utmost of my ability to arouse the people from their lethargy, it appeared like water spilt on a rock.

June 2d, met the New Hampshire conference at Dover, New Hampshire. At evening, D. P. Pike preached. On the 3d, S. E. Brown and J. Blackmarr preached, and I occupied the place of a preacher in the evening. The war spirit had its strong friends, and the gospel had its strong advocates, and the conference saw fit to avoid those subjects on which there was a division of feeling.

Returned home. 16th, attended the burial of Hannah Williams, aged sixty-one years. She professed conversion at the age of sixteen years, and lived a prayerful life. She was a person much exercised for the salvation of others. I often knew her agony of mind to prostrate her on the floor, and in loud cries she would beseech God in behalf of sinners, and also exhort them to repent. She had at times traveled on foot to attend yearly meetings at New Durham and elsewhere. The preachers of three societies were, by request, in attendance at her burial. On the 22d, I commenced a journey in New Hampshire. Had some excellent meetings, and attended several that were sick.

July 1st, met in monthly conference at Wolfborough, at a neighborhood where the Christian and Free-will Baptist brethren held their conference together. Twenty-eight spoke, and none could tell who belonged to either by their communication or spirit. *It was good.* 5th, returned home. President Polk visited Portsmouth that day, but but had left town when I passed. 18th, exchanged with brother Bartlett, at York, and preached three times with much freedom. On the 25th, I preached in Portsmouth, in Hanover street chapel, built by Mr. John M. Lord, for the accommodation of his Sabbath School.

August 5th, had a visit from brother Henry Frost and wife. She was deeply afflicted with a cancer. 8th, exchanged with brother A. M. Averill, and I preached twice at Portsmouth, and a third time at the Second Christian chapel in Kittery. 24th, Elder O. E. Morrill visited me. I heard him preach in the evening with brother Payne's people. 30th, attended the burial of Joseph and Mary Seaward's only son. I felt freedom, and spoke with

energy, in most of our meetings during August.

September 1st, visited brother Chalmers, who was very dangerously sick at New Castle. In the afternoon met a few persons in the east of Kittery, to whom I expounded the word of truth.

On the 2d, I attended, with brother Payne, the burial of Sylvester J. Dennett, son of brother Mark and sister Miriam Dennett. A very large concourse of people assembled. He died at the age of twenty-four years, just as his character was established. It was a solemn season, and mournful to reflect on the breaches made in that worthy family. 7th, went to Newburyport, Massachusetts, to attend the Rockingham conference and New Hampshire Christian Benevolent Society, which were held there, commencing on the 8th. The session was one of harmony. On the evening of the 9th, I preached in Belleville. Returned home. (On the 13th, I found some could go to town meeting in a heavy rain, who did not attend religious meetings the day before because it was wet.) 16th, journeyed in the country to attend the session of the Strafford conference, which was holden at Wolfborough. On the evening of the 17th, Elder N. Piper preached well. On the 18th, I preached in the forenoon from Romans xiv : 8, and brother J. W. Tilton preached in the afternoon, well. On the afternoon of the 19th, I spoke at length from Revelation iii : 20.

I preached several times in Wolfborough and Tuftonborough. My meetings were interesting, but not lively. I felt it my duty, as I had from the first of my preaching, to testify against all national war, which was not pleasing to war-advocating professors. On the morning of the 22d,

Elder J. T. G. Colby's mother died at Ossipee. Reached home on the 23d.

On the 26th, had a visit from our particular friends, deacon Jenness and wife, of Dover, New Hampshire. 29th, according to appointment, the Trustees of the New Hampshire Christian Benevolent Society (of which I was one,) met at the dwelling house of our lamented brother, John Rogers, deceased. Brother Rogers had willed the most of his property to the Society, or in its trust; one half of which was to assist those preachers in the Christian Connection who had become worn down with labor, and were in destitute circumstances; to aid the widows and orphan children of such preachers when deceased, and to aid such preachers as labor where they cannot get a support. One sixth part was for missionary purposes, and one third was to be divided equally between the First and Second Christian Societies in Kittery. The interest, or income, of said property, was to be expended annually, but the principal to remain a permanent fund in the hands of said Trustees. The 29th, was the day appointed for the Trustees to receive the personal property, which was rising twenty-four hundred dollars. The real estate was for the use and benefit of his wife until her decease, and for others of his family. That gift was a proof of his excellency. As he had no heir, he wished to do good, and we trust he bestowed his property in a manner that will accomplish the most good.

October 5th, I joined Joel Wilson, of Kittery, and Mary Ann Payne, of York, in marriage. 17th, preached at the second chapel. We had many meetings, but dull, dull. Attended a protracted meeting at Rye, New Hampshire.

Elders Payne, Pike, Averill, C. H. Plumer, and myself attended, and had a profitable season. 31st, attended our Bethel prayer meeting, when twenty dollars was paid to the treasurer of the American Seaman's Friend Society, New York, to constitute Mark Fernald a life member.

November 2d, my friends made me a donation visit. Our time was spent in social conversation, singing and prayer. The friends left about five dollars worth of table food, beside eighteen dollars in money. 7th, preached twice at York on exchange with brother Bartlett. While I was describing those who served God and those who served mammon, some half dozen young men left the house as proof of my doctrine.

On the 15th, went to Newburyport, where the New England Home and Foreign Missionary Society's Board met for business. We sent out two new missionaries, one East and one West. 16th, returned home. 18th, attended the setting of grave stones at the grave of brother John Rogers, who died September 29th, 1846, aged sixty-nine years. He was baptized in July, 1807. Lived and died a Christian. As an evidence of the estimation in which he was held by his fellow citizens, he was chosen town clerk twenty-eight years in succession.

In December, too little interest was manifested in the cause of religion. On the 15th, I preached, but few attended. On the 16th, I met a full assembly at the Navy Yard, where I had appointed to preach on Righteousness and Temperance. I spoke first on our duty to God; secondly, our righteous duty to mankind; and then spoke upon the effects of intemperance, both upon body and mind. I urged the duty of temperance men to persuade

the retailers of strong drink to abandon it, and if they did not, to use the righteous law and compel them. 29th, preached at the burial of a neglecter of salvation—a rum case. On the 31st, I met with brother Chalmers, at New Castle, to attend a protracted meeting. I preached from 1 Peter 4 : 7 ; “ The end of all things is at hand.”

1848. January 1st, I met with brother Chalmers in a good meeting, and the Lord helped me. Returned home and attended daily meetings. 12th, attended at the burial of Richard Rogers, one of brother Payne’s society ; a man of great worth, who died suddenly from a wound in his thumb. The public sustained a great loss. To the end of January, I continued my labors about home.

I commenced February by trying to restore disaffected members, but labored in vain. Nothing is more blinding than prejudice and hardness. On the evening of the 4th, we had the first snow sufficient for sleighing for the winter. On the 6th, which was Sabbath, only three met for worship. On the 9th, I preached at a small meeting, while a doctor and others had a party, called a “ temperance pic-nic,” which was a deceptive plan to have a dancing frolic, that continued until 3 o’clock the next morning. Several youths were induced to attend, to the great grief of their religious parents. I reprov’d their conduct and exposed their evil, which drew out hard threatenings from the doctor. The custom of dancing had been suppressed for more than thirty years, except by a few of the meanest class in a remote district. I had repeatedly denounced their conduct and suffered their vile reproach. We often had had trouble with church members on this account, and on the 12th, dismissed a poor, deluded member on that

account. 13th, dealt God's truth plainly to transgressors. 16th, preached, while many were solemn, yet the dancers were mad and threatened to their own shame, and to the increase of my zeal, which kept me at work day and evening, to the close of the month.

March 6th, visited a dying man, Mr. Thomas Waldron, who soon died, leaving a widow with small children, which moved our feelings. On the 9th, which closed sixty-four years of my life, I took my daughter, Elizabeth Jane, to Portsmouth. I obtained for her a good place, with a godly widow, to learn the trade of a tailoress. On that day, I wrote the following to my daughter :

A PARENT'S ADVICE TO A CHILD.

Daughter Elizabeth Jane Fernald :—I have advice to give, which I most seriously wish thee to follow. First, as thou dost leave the home of thy childhood, and the immediate watch of thy anxious parents, on the day which fills up thy father's sixty-fourth year, I entreat thee to remember, that as God will bring every work into judgment, thy whole life ought to be spent in reference to that solemn and awful event—"the Judgment Day."

Seek first the salvation of thy soul. Remember that a strict, chaste, modest, kind, benevolent course will ensure a sound, honorable character through life. Be more watchful against all flattery than grieved at frowns or scorn.

Thy present age exposes thee more to temptations, anxieties about the future, &c., than age hereafter. Thou wilt, doubtless, have flatterers, who will use policy, and art, and the friendship of others, to induce thee into com-

pany or places to ensnare thy mind, or entangle thy affections unaware to thee. I strongly advise thee, both for body and soul's sake, to avoid all private company, or private talk with any male or female who may be likely to injure thy mind. Take thy parents' advice, to postpone all talk with every person about changing thy condition, until thy age gives more maturity to thy judgment. Get a trade well, live honorably, and God will direct thee as to future life.

Evening walks are often ensnaring and dangerous, especially in thick settled places. Whenever duty calls to meeting, or on errands, especially by night, never feel safe, unless accompanied by some trusty, proved friend. Be not anxious to attend all meetings of which thou dost hear, yet attend some respectable place of worship, where thy mind is likely to be benefited.

And lastly, as the salvation of thy soul and thy character through life, depends upon the course thou dost pursue, pray often and fervently to God for His Holy Spirit to direct and aid thee. Remember the efforts of thy anxious parents for thy welfare. Bring not thy soul to sorrow by any sin. Bring not grief to thy parents in their old age. Visit them as often as convenient. Be sure that if thou dost conduct well, and remain steadfast in thy mind single, until a proper age, God will direct thy course in prosperity, and I, with thy mother, will do well by thee.

Thy anxious father,

MARK FERNALD.

KITTERY, March 9th, 1848.

I continued my efforts and labors as usual, but felt much depressed in mind at the low state of Zion, and my

unprofitableness. Zion was low, and "few attended her solemn feasts." Elder John Lord preached for us on the 26th. Attended the burial of a man who had lived a notoriously wretched life of drinking and theft, and suffered much from imprisonment, but more from rum. Rum destroyed him. A solemn warning.

April commenced with a horrid stupidity on the minds of many. On the 2d, Elder John Boothby very unexpectedly came to our assistance. Good followed his labors. On the 3d, sister Aphiah Badger, wife of brother Samuel Badger, at the west of the town, died suddenly, aged forty-nine years. On the 4th, I visited captain Badger and family in their deep affliction. He had but a short time previous lost his son George W., and a married daughter. He was still a Christian. On the 5th, with brethren Payne and Boothby, attended the burial of sister Badger. The congregation was very large. I baptized her thirty-one years before. She died in good hope.

On the 13th, was state Fast, and I attended meeting, preaching twice, but many disregarded the request of their Governor, and kept at work. On the 16th, after preaching twice freely, a colored man from Dover, New Hampshire, lectured on the abolition of slavery, or colored people's rights. I labored hard during the month, but professed Christians were more for the world than for Christ.

May 4th, in passing a growth of pines, I discovered many young trees bowed down and spoiled by snow during the winter. While looking at those young trees I had many reflections. I began to feel much for the rising generation, exposed to all the evils of the world and the arts of the Devil. Had we known the condition of those

trees when first weighed down with the snow, we might have removed the burden, and the trees might have become erect. So might many youth be saved from ruin by sin, if timely care was taken, who for want of that care suffer destruction. On the 14th, I preached at Portsmouth, on exchange, and at 5 o'clock went to the chapel at the Foreside, to hear a lecture on education.

The state of religious feeling was so low, that at one conference meeting only one person attended, and at several meetings there were only two or three. It was sorrowful to see such lamentable stupidity, and yet some of all ages were dying. Brother J. Elliot, from Ohio, visited us and preached. On the 30th, and 31st, attended our anniversaries at Boston, which were very interesting.

June 1st, our anniversaries at Boston closed, and I returned home. 2d, preached at the burial of widow Hannah Parker, aged eighty-four years, who had been a member with us many years, and left with a good hope. 7th, met with the New Hampshire conference, at Portsmouth, New Hampshire. We had a harmonious session of one day, without any public religious meeting, excepting that evening. On the 8th, I preached at the burial of a sea captain. He was a promising man once; but alas! what do rum and infidelity do for many. 11th, preached at York, on exchange with brother Bartlett. I started on the 21st, for a journey in New Hampshire, taking with me my wife, who had found much relief by journeying after her paralytic affection. I visited as far in New Hampshire as Tuftonborough, attended many meetings, all of which I trust were profitable.

We remained in New Hampshire until the 5th of July,

when we reached home in safety. It was about useless to appoint meetings on other days than Sabbath, as the religious feeling was low and the people busy. 20th, attended a burial. [Query : Ought not wealthy people, who call on ministers out of their societies, to travel miles to attend burials, to compensate them ?] 31st, attended the burial of Lydia Seaward, daughter of brother William Seaward, aged twenty-four years. She died happy.

August 3d, visited an old seaman eighty years of age, who was in agonizing distress for his salvation. His past life looked lamentable to him, while he nearly despaired of hope, yet continued to plead with the Lord for pardon. 6th, preached at Elliot, and believe good was done. On the 20th, exchanged with brother O. E. Morrill, of Portsmouth, and had a solemn season. 23d, preached at the burial of Samuel Riley, junior, who was drowned at Cape Ann, aged twenty-six years, and who was an excellent young man. The affliction was deep to his parents and family. On the 28th, I started on a country tour to preach the word.

On the 11th of September, I returned to Kittery. During my visit I had many interesting and profitable meetings. On the 13th and 14th, attended the Rockingham conference, and New Hampshire Christian Benevolent Society, at Rye, New Hampshire. 15th and 16th, attended the Strafford conference at Durham. Returned home. On the 17th, baptized Theodore Trafton, who married the widow of good John Rogers. 20th, had a special, solemn time in taking a farewell of an aged sister, who was bright and happy, and confident of meeting us in heaven.

October 5th, a Fair, so called, was held. I called it Bunyan's Vanity Fair, as all had to pay entrance money, and six cents each to see a box of rag babies, presented by a high-school mistress. Folly and wickedness to learn youth to get money dishonestly, and then suppose the "end sanctifies the means," because the money was to be put to religious purposes.

I journeyed in New Hampshire, and found four dead out of Mr. Henry Parker's family, and Judge Rogers' wife was gone also. 12th, we commenced a protracted meeting at Tuftonborough. On the 15th, I had an unusual time in preaching from Jeremiah xiii: 21; "What wilt thou say when he shall punish thee?" I think I had not seen so much conviction and weeping in a meeting for many years. In the evening several rose to request prayers. During these meetings several bowed the knee and sought the Lord. After taking an affectionate farewell, I returned home. I found my wife had failed, was numb, and had but little use of her feet. She continued to fail. No means that we could employ benefited her. She seemed worn out with disease and toil. I preached several times, but under much labor of mind and depression of spirits. I could not keep up my spirits, while I expected to lose such a godly companion.

November 1st, wife was still sinking, and all means to afford her relief, or even nourishment, failed. On the 2d, she became wandering in mind. Many friends called to see her, but could do no good, although they manifested their anxiety to do so. On the 3d, she was at times reasonable, and wished me to sing, "O, when shall I see Jesus." Also, "Now the Savior stands a pleading."

At times her very feeble mind was tempted, and then again relieved. Brethren Payne and Kimball made short prayers with her. On the 4th, she wished none but her own Elizabeth Jane with her, to whom she talked much. About 9 o'clock in the forenoon she became calm and reasonable, and told us she was going home. She wished to see two friends, to talk with them, which she did. She called me, and wished me to say what I had to say while she had her reason. She wished to know if I could trust her with the Lord, when I freely answered, "I can;" and told her of her forty-one years spent in faithfully serving the Lord, better than I had. I repeated many of the Savior's sure promises, and she felt joyful in them. I told her those promises did not apply to the unfaithful, and that I must still warn them to repent. She replied, "You will not always warn them." She then wished me to tell the wicked and unfaithful that I should not always warn them, but that they must prepare for heaven. 5th, and 6th, she was lost most of the time, not knowing me. Once she recognized me. Her affectionate and sympathizing look was more than I could endure, without betraying my feelings, and thereby afflicting her, and I left the room. On the 6th, I received a very appropriate letter from brother Elijah Shaw.

I lived between hope and despair, as I kept wrestling in prayer for her life, and yet almost knew the Lord was about to remove her. It was a new furnace to me, such as I had never known before. Sometimes I was in the keenest distress, and then again would lose my burden, and feel calm. On the 9th, her sister came to see her from Boston. She so far revived as to know her, and brother

O. E. Morrill. Her mind was upon good things. She thought she saw an open door, and exclaimed, though in a whisper, "O, wonderful, wonderful condescension; the eternal joy." The trying furnace of affliction seemed worse by reason of my deafness, as I could hear but little she whispered, and could only know through our daughter, who constantly waited on her. What a trying scene for me and my youthful daughter. We could only cry to Heaven to direct and aid us. On the 16th, she fell into a lethargetic state, in which she remained until Sabbath, the 19th, at twenty minutes past 3 o'clock, when she opened her eyes, looked at me, turned them to the left, and ceased to breathe. Thus closed the life of that godly, faithful saint, aged sixty-one years and three months. I felt that few such women lived on earth. But she is gone.

The burial services took place on Wednesday, the 22d, when the relatives and friends, with several preachers, met at my house, and after some remarks and prayer, all went to the chapel, which was filled with people. Six preachers attended, five of whom took part in the exercises while the sixth was in affliction with me. Some years before, when she was sick and thought she should die, she requested brother G. M. Payne to preach at her funeral, if he should be alive at her decease. Brother Payne preached well from Psalms cxii: 6; "The righteous shall be in everlasting remembrance." He spoke freely of the traits of a righteous character, and applied them severally to the deceased, appealing to the people as witnesses. She was then followed to the grave yard adjoining the chapel lot, which at her request, had been prepared as a proprietors' burying ground. As the husband and dear daughter

stood taking the last look of departed worth, he said, "Here are the remains of a loving and faithful wife." His utterance failed, but resuming, he said, "worn out with infirmities and hard labor; a godly saint; a Christian; rest, rest, and soon I may be by thee. Rest in peace until Christ shall come." Tears were shed from almost every eye. Truly the righteous will be remembered. On the following Sabbath, the 26th, I expected a preacher to aid me, but was disappointed, and so I preached twice and broke bread to the church, and although I had good freedom in preaching, I felt sunken in spirit. I felt unfit for any business, yet felt that duty called me to labor. On the 30th, I met with the Congregational preacher at the burial of one of his best members, and at evening attended our annual Missionary meeting.

December 1st, visited brother Benjamin Murgridge's house, and found his excellent wife had just expired in death. That was the fifth member of the church under my care that had died in three months. A loss indeed. On the 3d, attended the burial of sister Mary Murgridge. I felt deeply dejected and cast down. I fervently prayed the Lord to aid me to be such a Christian as he wished me to be. I could only go to God for myself, my daughter, the revival of Zion, and the conversion of sinners. 12th, went to Newburyport, and tarried with brother E. Shaw and family. Attended some meetings with brother Pike. As the first serious impressions of mind, that proved lasting, were by reading the writings of godly George Whitefield, I had long desired to see his remains, which lay entombed under the Federal street meeting house. On the 14th, by the kindness of the sexton, I was permitted to

enter the tomb and examine the remains of Mr. Whitefield, and Mr. Parsons, at whose house Mr. Whitefield died. Both were eminent ministers. All the bones of Mr. Whitefield remained whole and sound, and all there except one arm bone, supposed to have been privately conveyed across the Atlantic. I gazed into those sockets where a century before eyes had wept over sinners; and from that head loudly sounded forth truth, piercing thousands of hard hearts. But all, all was still, and soon I must lay like them in death. I retired, hoping to enter rest with them.

On the 15th, I visited Salisbury, and preached freely to the people. 16th, returned home. 20th, visited at York Neck. Preached at a meeting of serious minds. 25th, the carelessness of the people prevented me from holding a preaching meeting, as I usually did on Christmas. However, some from the east of the town met a *gang* in the south of York, and had a shameful riot of drinking, shooting, dancing, &c., all day and all night. 26th, poor Charles White, who fiddled and drank with the mockers of Christ, at York, after his night's spree, came to Kittery, stopped at a store near my house, drank a large quantity of water, played on his fiddle, then passed on about one hundred rods beyond my door, and suddenly died in the street. He had bled at his mouth sometime previous, was a poor inebriate, and supported at the Alms-house; came from the south some forty years before as a soldier, and married at New Castle, New Hampshire, but left his family, being too bad to live with them. Thus ended a ruined man. Rum and frolicking destroy millions. The 31st, was Sabbath, which ended, to me, a

memorable year. I preached twice, but it being windy and blustering, the congregation was small, but in the evening we had quite an attendance at our monthly union prayer meeting for sailors.

My past life looked almost lost, yet I had tried to do the best I could under the circumstances. I felt poor and dejected, having but little prospect of doing better. I prayed the Lord for direction. I had preached at our own chapel during the year eighty-nine sermons in forty-three Sabbaths, and preached in other places in town twenty-five times, besides attending sixty-seven prayer and conference meetings. I had attended meetings several times with others, but O, the lack of life and energy.

1849. Several deaths occurred during the month of January, and I found it my duty to be much with the sick, afflicted, and bereaved.

In February, death reigned. My soul was grieved at professed Christians' carelessness, while the wicked were hastening on to destruction in blindness. 22d, conveyed Elder Newhall and wife to Portsmouth. He appeared to be a good man, and labored for Peace, Temperance and Righteousness.

March 4th, Z. Taylor, the great warrior, was announced President of the United States; but it was a *peaceable* Sabbath, and I preached twice to a crowd of hearers. The 9th, closed my sixty-fifth year. The year had been one of affliction. "Life is but a span; of few days and full of trouble." Some reviving influence among the youth. On the 15th, by request, I preached at Foreside chapel, at the burial of Mr. William Jones, aged eighty-two years. On the 20th, attended our society's meeting,

and informed them not to depend on me for preaching. On the 21st, attended a meeting of the New Hampshire Christian Benevolent Society, which was held at Portsmouth. On the 22d, being appointed for that purpose, I transferred, or sold the right of the remaining property of the late John Rogers, which the society held, to Mrs. Eunice Trafton, late widow of said brother Rogers, for one thousand and fifty dollars; the same to be kept at interest, and the interest added to the principal annually, and thereby becoming principal, until the death of the said Mrs. Trafton.

On the 29th, while on my way to Portsmouth, I learned that our most noted *grogger* was shut up by reason of the death of the keeper by *delirium tremens*, or *horrors*. How awful for a man to leave time in such a state. O, the curse of strong drink.

April 5th, being state Fast, I preached to a serious congregation. 10th, met with brother Payne in a temperance meeting, who gave an address as he was wont to do. 12th, was at the death of Eunice Ann Williams, a youth of sixteen, but remarkable for her womanly appearance, behavior, and attendance on religious meetings. She fell asleep in hope without a struggle or a sigh. 21st, Elder Clough, the Methodist preacher in town, preached at our chapel on a burial occasion. Our friends made me a donation for the purpose of procuring suitable stones for my wife's grave, and on the 25th, we obtained them. They were marble, and cost seventeen dollars and forty-one cents. The friends gave me more money to assist in my extra expenses. On the monument are the following verses :

“Wife and mother, thou hast left us,
And thy loss we deeply feel ;
But 't is God that hath bereft us,
He can all our sorrows heal.”

This monument, thy friends erected here,
A token of respect to one most dear,
Whose Christian virtues shone full forty years :
Rest, rest, dear saint, no more to sigh in tears.

May 1st, my daughter left home on a visit among friends, and I prepared to visit among the churches. I visited Portsmouth, Greenland, Rye, Stratham, Exeter, and Kingston, and then returned home. On the 13th, preached in Elliot, and attended the burial of Mark F. Lewis' wife. Again visited the churches in Rockingham county ; proceeded as far as Stratham, and had a violent bilious attack. I reached Exeter, and put up with Dr. S. Swett, who administered medicine to me. I became so reduced, that I was obliged to give up my appointments and return home, and sent for my daughter. On the 20th, brother J. C. Blodgett preached for me. My health improving, I started for Boston, to attend the anniversaries of the New England Convention. Returned on the 31st.

I concluded it proper for me to obtain another companion as my wife. Due notice was given, and on the 29th of July, 1849, I was joined in marriage with Mrs. Emily Shepard, widow of the late Elder Mark H. Shepard, by Elder George Moore Payne, at his dwelling house. She had one son, Samuel Philanson Shepard, in his fifteenth year.

In June, I attended the New Hampshire conference, which was held at Milton, New Hampshire, commencing on the 6th. The session was harmonious. On the after-

noon of the 6th, commenced the general meeting by a sermon from Brother Payne, that served as a text through the remainder of the meeting, which was attended with good. Visited Wolfborough, Tuftonborough, and Moultonborough. Attended in council for the ordination of brother James M. Hodgdon, of Moultonborough, and assisted in ordination on the 19th.

In July, I labored mostly in Kittery, occasionally preaching in other places. I think my labors were not altogether in vain.

August 3d, President Taylor having proclaimed a National Fast, on account of the cholera, the Congregational and Free-will Baptist ministers, and myself, met with some of our people at the Congregationalists' house, and held a meeting, which was satisfactory. On the morning of the 10th, our chapel, which was nearly new, was burned. When discovered, the fire had so far advanced, that the flames could not be arrested. It was the work of an enemy, and set on fire by an incendiary. For a few days we felt in a tried state, not knowing what to do; but on the 20th, we held a meeting to see if another house could be erected, and started a subscription. I subscribed forty dollars. On the 28th, having six hundred and fifty dollars subscribed, we issued proposals for another house.

Mr. Joseph Seaward and Captain Jeremiah Gunnison, offered us the use of their large halls, which we occupied.

September 6th, and to the 8th, attended a protracted meeting at Kensington. 9th, preached at North Hampton, with freedom and plainness. 12th, met at the annual meeting of the New Hampshire Christian Benevolent Society, at Stratham, and 14th, and 15th, attended the an-

nual session of the Rockingham conference. On the 20th, I left home very reluctantly, as my two brothers were very sick, but engagements called me away. I attended the annual session of the Strafford conference at Wolfborough, and meetings in connection with it, which were good and profitable. 23d, went to Tuftonborough, and found Zion in a low state; after holding a few meetings and visiting largely, I returned home on the 26th. On the 27th, at thirty minutes past seven o'clock in the morning, my brother Joshua died, aged sixty-eight years. That was the first death that had occurred in a family of five children, for fifty-six years. Joshua was a Christian. Brother Payne preached at his burial on the 28th.

October 12th, my brother Peletiah, being distressingly sick, I spent much of the time with him. He died on the 12th, at forty-five minutes past eleven o'clock, calm, and desiring to go. He was seventy-eight years of age; had professed conversion forty-two years; was deacon of the church forty years, and its clerk thirty-four years.

On the 14th, Elder Payne preached at his burial. The Free-will Baptist minister, and a Congregational minister, from Wells, being in town on an exchange, took part on the occasion.

20th, went to Ogunquit, and preached at the burial of brother Charles Weare, aged forty-six, and his mother-in-law, sister Sarah Littlefield, aged seventy-eight years. Both were conveyed in the same procession to the same grave yard. It was a solemn occasion. From the 24th to the 31st, I was in New Hampshire, during which time I attended a protracted meeting with brother William H. Nason, in Wolfborough, in which we saw some awakening,

and some came forward for prayers. The meetings were followed by conversions.

November 1st, returned home, where I labored as usual, holding meetings day and evening. On the 30th, to Newton, to attend a protracted meeting. Saw some of the Lord's dealings, and some of his love manifested during the month, but longed greatly to see my brethren arise and become more engaged for God and their own welfare.

December 3d, went to Newburyport, to attend an extra session of the Rockingham conference. Returned home; found a state of idleness still in the church, but labored to the end of the month, hoping to see a rising in Zion. Sometimes we saw some indications of good. On the 26th, our friends made us a visit and a donation. We sung, conversed, and prayed, and separated in love. I did what I could to advance God's cause; but as the year closed, felt I had been very unprofitable.

CHAPTER XXIII.

REVIVAL AT KITTERY—HIS CHILDREN SHARE IN THE WORK
—DEATH OF ELDER SHAW—ATTACKED WITH DISEASE—
CEASES TO KEEP HIS JOURNAL—BROTHER PAYNE'S CON-
CLUDING REMARKS—LAST REMARKS—DEATH—BURIAL
—FUNERAL EXERCISES—LETTER OF CONDOLENCE TO THE
FAMILY.

1850. January 4th, while visiting, the old bone of contention, that the church under my care, and of which I had been a member forty-two years, was gathered a Free-will Baptist church, &c., was brought up, as it had been many times before, when they had a new minister, and that was about every two years. The statements they made were wilful, false statements, and disgusting to me ; but I could vindicate the truth. On the 8th, B. Shaw lectured on slavery, in the hall we occupied. 13th, preached at the Foreside, and had good freedom. 15th, preached at York, at the burial of Betsey Moore, whose death was occasioned by falling into the fire, or by a fit, which caused her to fall.

Having completed our new chapel, which cost upward of fourteen hundred dollars, we met on the 26th, to dedicate it for the worship of God. The house was filled with peo-

ple. Eight preachers attended. Brother Payne preached from "worship God." I dedicated the house by prayer. It was an interesting day. In the afternoon, forty pews out of fifty-four were sold for over eleven hundred dollars. On the 27th, brother A. W. Reed preached for us.

February 1st, had a good meeting, and felt somewhat encouraged. 2d, made choice of two brethren for deacons. 12th, Elder Payne preached at our chapel, with freedom. I attended several burials, and visited many sick, and others afflicted. O Lord, revive thy work.

I labored in Kittery, until the 29th of March, when I took brother Payne in my carriage, to attend a protracted meeting with brethren J. Boothby and H. Frost. The traveling was bad, and weather cold. Brother Payne preached in the afternoon. His effort in preaching near a hot stove, and the cold he took, affected his throat. I preached in the evening, and got my throat out of order too. Nothing special was accomplished. On the morning of the 30th, we both returned home to Kittery.

Our journey and labor appeared lost to us temporally and spiritually. How little people realize the fatigue and labor of preachers. On the 31st, attended the seamen's prayer meeting. Prejudice had raised objections to the Seamen's Friend Society. I told them some would stumble at a mote and swallow a beam. They voted twenty dollars of the funds to my disposal, which I sent to New York, to the parent Society.

April 4th, had a violent gale. Captain Samuel Tuckerman, of Portsmouth, was wrecked, vessel and crew lost. Two of his sons were with him. His body was the only one found. He was a Christian. Some revival. On the

21st, brethren Benjamin Murgridge and Robert G. Safford were set apart as deacons.

May 19th, preached at Hampton Falls, New Hampshire, and hope some good was done. 20th, to Salisbury Point, and found the church low. They had been injured by some ministers who did not preach *right*, but had then a new pastor. Attended the annual session of the New England Christian Convention, which was held at Newburyport, commencing on the 21st. It was a good season. Two preachers from Ohio met with us.

June 3d, went to Rochester, New Hampshire, and 4th, to Wolfborough, and heard Elder D. P. Pike preach in the evening. 5th, the New Hampshire Christian conference commenced its session. Brother Payne gave the opening address, in which he presented the basis of our union, the perpetuity of our union, and the effects of our union. He advocated the demands of a College among us. I said during the session, that I had done a good deal with my limited education, and they knew it, but I had no doubt I could have done a great deal more if I had had an education ; a good, thorough, sound education. I did not want a school to make *ministers*, but one to make *men*, and let God take *the men* and make *ministers* of them. The session was very harmonious and pleasant. A revival of religion commenced in the meetings. On the 9th, brother N. Piper and myself preached at Tuftonborough. 11th, went to Sanford, Maine, and attended the York and Cumberland conference, and the dedication of a new chapel, on which occasion brother Pike preached freely, and I prayed fervently. On the afternoon of the 12th, I preached. The prospects were good. I returned

home, and on the 23d, brother D. Wiggin preached to us.

July 4th, I took a sea-shore ride several miles, with other friends. 18th, attended at the installation of brother A. W. Fisk over the Congregational church and society. The occasion was interesting. 21st, to York, and preached twice; thence to the east of Kittery, and preached again. 23d, was at the burial of Charles William, son of captain Joseph Phillips. His death was a solemn event, and deeply afflictive to his parents and family.

August 11th, preached at Newburyport, Massachusetts, on exchange with brother Pike. Returned home, and on the 13th, attended the burial of sister Phebe, wife of brother Daniel Fernald. I baptized them both, many years before. 26th, started on a journey into New Hampshire, to visit old friends, and preach Christ to the people.

September 3d, returned home, thankful to my heavenly Father, and His Son, Christ Jesus. Attended the funeral of a pleasant Sabbath school scholar. On the 12th, I went to Hampton Falls, New Hampshire, and to Salisbury Point on the 13th, where the Rockingham conference held its session. Three ministers left. Their dismissal was granted without asking questions. We had become tired of unstable members. Elder Timothy Cole, who had left us, came back again, to his and our joy, making up our loss.

The meetings were continued over the Sabbath, and were good. I returned home on the 14th, and found captain William Tuckerman, of Portsmouth, was drowned by falling overboard from his packet, while endeavoring to save a boy's cap. He was the father of Elder Oliver P. Tuckerman. An excellent man and a Christian. 16th,

by urgent request, I met with the Sons of Temperance, and, with others, addressed them. 20th, preached at the burial of sister Polly Murgridge, an afflicted widow, and long a member of our church. 29th, preached at the Foreside. Brother D. Wiggin preached for me. I longed to see a coming up in the church.

October 3d, spoke to the Cadets of Temperance. On the 20th, preached once for brother Payne. In the evening, at our chapel, Daniel P. Hutchins and Elizabeth Jane, my only child, were united in marriage, after which, I spoke on the subject of matrimony. In company with Elder Henry Frost, made a tour in New Hampshire, and saw some good.

Returned home, and on the 12th of November, I went to Newburyport, Massachusetts, and met the Eastern Christian Publishing Association. Being dissatisfied with our transfer of the Herald to Albany, New York, we took measures to have it again published in New England. Returned to Kittery. On the 19th, commenced a protracted meeting. During the meeting we had the assistance of brethren D. P. Pike, W. H. Ireland, A. W. Fisk, and G. M. Payne. Our meeting for sometime previous had been well attended, and solemn. In the forenoon of the 22d, my daughter, and others, requested prayers. After two had prayed, I felt a duty to perform, which was very crossing; but I attended to it. It was, to request my two sons-in-law to come forward and kneel with me. They came, and my daughter also, which gave victory to the meeting. At evening, eight came forward and bowed to Christ. Some found peace in believing. From these meetings the work of revival increased, with deep mourn-

ing and humble weeping. Among the number who came out on the Lord's side, were many fine moral young men. In December, the good work gradually progressed. On the 12th, Elder Julius C. Blodgett, by impression, came to see us, and labored very profitably. On the 22d, I had an uncommonly interesting day. After preaching once, we repaired to the water, and I baptized seven, among whom was my only child, her husband, two cousins, and my wife's only son. To the close of the month, we held meetings nearly every afternoon or evening. Brother Payne frequently came to our aid evenings, and the meetings closed the last day of the year by preaching at our chapel.

1851. January 3d, stormy and boisterous. The work seemed to decline. While we had some additions to our church, two worthy members died, sisters Dorothy Perkins, and Betsey Todd.

On the 15th, our friends made me a donation visit. After singing, praying, and an address by myself, they retired, leaving thirty dollars in cash, and about five dollars in other articles, to which they added afterward. 20th, seventeen came to my house as enquirers. 26th, I baptized nine, in the short space of seven minutes. May the Lord preserve them, to his heavenly kingdom. How delightful to see the youth commence the service of the Lord.

February 17th, I went to Newburyport to assist brother Pike in a revival. 19th, to Rye, to aid brother Ireland in a protracted meeting, but the weather was so unfavorable that we held but a few meetings.

March 9th, closed my sixty-seventh year. Several

were seeking the Lord. I felt that my life had been too unprofitable to the cause of God, and although my health and strength were unusual to a person of my years, yet I must soon fail.

April 1st, I attended our Society's annual meeting, and informed the meeting that I had received less than seventy-five dollars, aside from presents. 23d, a member of our church, sister Aphiah Weeks, was brought from Elliot, dead.

May 6th, preached in New Market. 7th, received the melancholy news of the death of Elder Elijah Shaw. He died at Fall River, Massachusetts, on the 5th, aged fifty-eight years; had been a preacher about forty years, and was a man of great worth. He, with myself, were the first in getting up the New Hampshire Christian Benevolent Society. I attended the New England Convention at Taunton, Massachusetts. The session was very harmonious. Elder A. G. Morton preached with reference to the death of brother Shaw. I remained over the Sabbath, and preached three times. Visted New Bedford; preached to the seamen at the Bethel, and with brother Morton's and Taylor's Societies. On the 29th, I returned to Newburyport. On the 30th, arrived home. I found my expenses eleven dollars more than my receipts. Better so than broken limbs, yet the Lord may bring a bill against neglectors.

June 4th, went to Kensington, New Hampshire, and attended the New Hampshire conference. That session was good and profitable, like our sessions in our first days. 22d, I preached in Portland, at the Temple street house of worship. The church was in a tried state. Returned

home. On the 29th, baptized two lads of promising habits, George Todd and Mark Colby Fernald.

July 4th, being stormy, the 5th was set apart for celebration. The Sons of Temperance, and Cadets of Temperance, with a brass band, escorted the Sunday school to a field, where the services were performed. 11th, attended a burial at York; and the widow's sorrows at her inability to reward me, was reward enough. 13th, exchanged services with brother Payne.

August 3d, preached at Hampton, New Hampshire. In that town I had labored much in previous years, and so had many of my brethren in the ministry, but another people had now obtained the ground. I returned home on the 4th, and attended the burial of Mr. Nathaniel Beal, aged eighty-four. 10th, exchanged with brother Holmes, at Portsmouth. During the first of September our meetings were full and attentive on the Sabbath.

10th, went to Stratham, and attended the annual meeting of the New Hampshire Christian Benevolent Society. In the afternoon I started for Haverhill, Massachusetts, to attend the Rockingham conference, which was to be holden there, commencing on the 12th. I proceeded as far as Kensington. The heat was intense, and the sun blazing in my face, greatly injured me. I had overdone myself before leaving home, and taken some cold. I was seized with a deep-seated pain and soreness in my left thigh, and a high fever. Had no rest during the night. Hoping to prevent a fever, I sweat almost to suffocation. On the morning of the 11th, I saw my only chance was to get home, if possible. Accordingly, I gave up the idea of attending the conference, and gave my papers to Elder Blodgett. That

was the first session of the Rockingham Christian conference I had failed of attending, since its organization. At 2 o'clock, I started for home. Pulse at 98. Reached home in the evening, and was confined to the house until the 21st, when I got to meeting, and heard brother I. Haley preach. I soon conquered the fever. The disappointment of performing my journey, and meeting with my ministering brethren in conference, was trying; yet I hoped all things would work together for good. But I had the great favor of being at home, and having the attention of an affectionate wife, which is second only to the grace of God in the heart. On the 28th, I preached twice to full meetings, and at evening spoke to many sea-faring men at the Bethel meeting, which was fatiguing to the flesh, but reviving to the spirit, as I remained infirm.

October 5th, I preached thrice, one being in reference to ten persons who we had reason to believe were lost at sea in April. I also broke bread to about fifty church members.

On the 7th, feeling that I had considerably recovered, started on a journey to New Hampshire. Preached at Tuftonborough on the 9th, and remained a few days, visiting what I could, and preached three times. Found the state of Christianity very low. Forty years had expired since I had first preached in that region, and never had I failed of making them from one to four preaching visits annually. I preached twice in Wolfborough, and returned home on the 17th. The 19th being Sabbath, and stormy, I was detained at the Foreside Village. My health being very poor I could do but little. Visited a little. Preached twice on the 26th, but with labor.

November 2d, I spoke once at the chapel, and retired. On the 9th, anxiety led me to be carried to the chapel in the afternoon, but being so feeble, I spoke short from Luke xii : 37 ; "Blessed are those servants, whom the Lord, when He cometh, shall find watching." The people were very anxious for my recovery. My changed appearance to a pale yellow, made many hearts feel, and tears flow. I could do no more, but retired to confinement at home.

Doctors Mark F. Wentworth, and King visited me often, gave their advice, and did all they could. My complaints were several and complex. Tedious days and wearisome nights were appointed unto me. November 25th, I rested better, much less pain, yet the stomach and liver remained about the same. No hungering for food ; ate but very little for weeks.

These were the last words we find in his Journal. Soon after, a distinguished physician was called, who directed powerful vomiting. At times his symptoms appeared more favorable, and then again discouraging. His friends and physicians all the while indulged the hope of his recovery. One morning he was taken with profuse bleeding at the nose, which continued for several hours, and then only stayed by means of a stopple. His sufferings were great through the whole of his sickness ; but his Christianity and heroic disposition enabled him to bear patiently all his sufferings, and even to speak with cheerfulness. His difficulties were such that he was obliged to sit in his chair most of the time. During his last days he could not lie at all. Hopes were entertained of his recovery until the morning of December 29th, when it became evident that

he could not survive many hours. It was with difficulty he could speak for several days. Several times, when asked the state of his mind, he remarked, "I am distressed severely in body, but my mind is at peace. I have done what I could. I have done all I could, and had I my life to live over again, I don't expect I should do any better, or any more. With the knowledge I have I might do differently, but doubt whether it would be any better."

On the morning of the 29th, brethren Henry Frost and Simeon Swett being present, he was asked if he would like to have brother Frost pray. He answered, "I can't hear him. Pray for the church. Take care of the church." At evening, his wife enquired whether he had rather live or go to Heaven. He replied, "Be well, live and preach; but if I can't preach, die and go to Heaven." His composure was such, that seeing an anxiety on her countenance, and knowing she did not know his circumstances or business fully, he said, "you will find all straight." A short time before he expired, he beckoned her to him, and preached a short sermon. He then said, "let me die." She asked him who he wished should attend his burial. He said, "You will not be able to wait to send at a distance, (having in his mind, no doubt, Elder Howe, of New Bedford, as he was a favorite of his;) have Brother Payne or Pike." On Tuesday evening, at twenty minutes past eleven o'clock, this venerable and worthy man of God, fell asleep in Jesus.

BURIAL OF ELDER FERNALD.

The funeral services took place on Friday, January 2d, 1852. A large concourse of people assembled at the Christian meeting house in Kittery, while the mourners and friends assembled at his late residence, where prayer was offered by one of the co-laborers of the deceased—Elder Noah Piper, of Stratham.

A mourning procession then formed, and with solemn tread proceeded to the meeting house.

ORDER OF EXERCISES AT THE CHAPEL.

1. Voluntary by the Choir.
2. Reading of the Scriptures by Elder J. C. Blodgett.
3. Hymn by Elder David Knowlton.
4. Prayer by Elder Daniel P. Pike.
5. Hymn by Elder Thomas Holmes.
6. Funeral Address by Elder George Moore Payne.
Text : 2 Kings ii : 12.
7. Voluntary by the Choir.
8. Concluding prayer by Elder S. Swett.

The friends then followed the corpse to its place of repose, there to await the Archangel's announcement of the resurrection morning, when "Mortality will be swallowed up of life."

After consigning our brother's remains to the grave, the undersigned, ministers, unanimously passed the following preamble and resolution, viz :

Whereas, The Christian Connection, and Christian Church in Kittery, have, by the death of Elder Mark Fernald, been called to part with a long tried and faithful minister ; therefore,

Resolved, That we, the undersigned, deeply sympathize with the afflicted family and church, and pledge our prayerful and willing co-operation, until the beloved brethren and sisters in this place shall be again favored with the stated labors of a faithful pastor of their choice.

NOAH PIPER,
WILLIAM H. IRELAND,
GEORGE M. PAYNE,
SIMEON SWETT,
JOSHUA GOODWIN,
DANIEL P. PIKE,
JULIUS C. BLODGETT,
THOMAS HOLMES,
DAVID KNOWLTON.

Elders Piper and Holmes were appointed to write a letter of condolence to the afflicted family.

LETTER OF CONDOLENCE.

DEEPLY AFFLICTED FRIENDS :

With hearts overcharged with sorrow, we proceed to discharge the service to which we were chosen by our fellow-laborers in the gospel, who were present at the interment of our beloved brother, Elder Mark Fernald. In that sad event, which has at once deprived you of a husband and father, the church of a faithful and efficient minister, and us of a brother beloved—we recognize both the severity and goodness of God.

To us, who are left to mourn his departure, the stroke is truly severe. To him, doubtless, it is an expression of benevolent regard, unequaled in the history of his existence. “Precious in the sight of the Lord is the death of his saints.” There are many circumstances that render the demise of our brother painfully afflictive to us all ; still more, that render it especially so to you.

To us he was a brother in Christ, a fellow-laborer in a common cause—that cause the most sacred known to human hearts, binding human sympathies with love divine—the purest, strongest tie known to intelligences in Heaven or on earth. As a brother, his worth was inestimable. To

be deprived of his fraternal sympathy and counsel, so highly valued by us, so cheerfully and readily afforded by him, is an event most deeply to be deplored.

As a fellow-laborer in the vineyard of the Lord, his activity was unsurpassed. A laborer he truly was. He shunned no burdens, shrunk from no responsibility, avoided no duty by which the cause of truth, of humanity, of God, could be advanced. Ever at his post as a watchman on Zion's battlements, he allowed no enemy to approach without sounding the alarm; no foe to enter except himself should first be vanquished. Keen sighted, strong minded, of sound judgment, true hearted—he was eminently qualified for the responsibilities of his high and holy calling. In conference, in his pulpit at home, as an Evangelist abroad, in the social meeting, and as a citizen, he was the same unflinching, uncompromising, unsparing laborer, always useful, everywhere esteemed.

As his philanthropy and Christian benevolence were as broad as the race, so his labors of love knew no limit but the limit of his ability. Every cause of true benevolence found in him a friend and a supporter. No sordid motives prompted, no dishonorable means were employed in executing his purposes. Who would not lament the loss of such a co-worker? "Thousands bewail a hero, and a nation mourneth for its king, but the whole universe lamenteth the loss of a man of prayer."

Such was Elder Mark Fernald to us; but, dear friends, he was more than all this to you; more than a brother—a husband, a father; more than a fellow-laborer—a bosom, a household companion. We need not, nay, we cannot describe your loss. "The heart knoweth its own bitter-

ness." Each lonely night spent in wakefulness and tears; each solitary meal partaken in silent grief; every object around you, as it exhibits his neatness and carefulness; all things indeed, combine to fill to overflowing the cup of your affliction. In all this we feel most deeply to sympathize with you. As we have partaken of the benefits of his life, we esteem it a favor to drink with you of the cup of your sorrow.

But let us pause. Hear you not the voice of inspiration? "Fear not thou, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness."

The hand of "Our Father" never presented to mortal lips a cup of unmingled bitterness. If "there is a poison drop in man's purest cup," there is also a large admixture of the nectar of divine compassion in the most o'erflowing goblet of human woe. Though unbelief may say with Jacob, "all these things are against me," yet,

"God is his own interpreter,
And He will make it plain."

His plans that exhibit the greatest Wisdom, and ultimately work out the most beneficial results, both to ourselves and others, may, in the detail of their events, appear to us most extraordinary, inexplicable, and even cruel. In such cases a contemplation of the infinite Goodness and Wisdom of the great Disposer of events, may afford efficient aid to faith, and untold consolation to those who are passing through the "deep waters," and "fiery trials" of life.

How inexpressibly precious are the promises of God at such times, as "the Comforter brings them to remem-

brance." How sweet and consoling the thoughts that an unwavering faith in those promises will suggest. They come to us like rays of divine light when clouds and thick darkness surround us, like golden pearls on the grief-beaten shore of life's ocean, cast up by the surging billows of sorrow. "He doeth all things well," says the confiding soul; and lifting up the eye of faith, though suffused with tears, she beholds a Father's face radiant with affection and compassion. Then she hears his sweet voice saying, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer," and she wipes away her tears and replies, "In thy favor is life." "Thy loving kindness is better than life." Surely, to the soul that trusts in God no mere earthly considerations are necessary for consolation.

These promises, however, precious as they are, afford but one of several sources of sweetest consolation. The hope that our loss is his unspeakable gain; that though "absent from the body," and from us, he is "present with the Lord," must sweeten the bitterest cup of affliction, and atone, in a measure, for the severest bereavement. How it extracts from the heart the pain of separation, to feel that the dear ones who have left us, are enjoying society, and receiving affectionate attentions that we could not afford them.

Remember, also, that God's design in this dispensation has not been your affliction. In His wisdom He has seen it necessary to change the field of His servant's labors. Seeing him ripe for reward, and qualified for a higher

sphere of action, He has released him from fatigue, pain, disease, and the inconveniences incident to mortality, as well as the fears, anxieties and temptations necessary to a state of probation, and said to him, "It is enough. Come up higher." Doubtless a larger as well as more desirable field of usefulness has been prepared for him.

"With sweet submission, all as one,
Let's say, 'Our Father's will be done.'"

Again. Though separation is painful, re-union is sweet. Think then of that time when in fairer climes, on happier shores, where sweeter music charms the ear, and greater heights of excellence constantly invite the upward flight of happy spirits, you, if faithful unto death, shall unite with him in "work and worship more divine" than earth affords.

Nor will the separation be long. "Time is winging us away." A few more gales of affliction, a few more waves of sorrow, a few more throes of mortal anguish, and friendships commenced among the faithful here, will be consummated where separations shall sunder affection's ties no more. Let these and kindred reflections occupy your thoughts, and may the loss you have sustained be forgotten in the contemplation of his inexpressible gain, and the hope of re-union ere long, cheer and encourage you to "fight the good fight of faith," and "lay hold on eternal life."

With many prayers for your consolation, sanctification, and final salvation, we subscribe ourselves,

Your affectionate friends and brethren in Christ,

NOAH PIPER,
THOMAS HOLMES.



